

SOCIAL JUSTICE REVIEW

Pioneer American Journal of Catholic Social Action



Vol. XXXIII.

October, 1940

No. 6

Published monthly except July and August, and bimonthly during July and August, by Catholic Central Verein of America; Subscription, payable in advance, \$2.00 the year; single copies 20 cents.

Entered as second-class matter April 9, 1909, at the Post Office at St. Louis, Missouri, under act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in section 1103, Act of Congress of October 3, 1917, authorized July 15, 1918.—Executive Office: 3835 Westminster Place, St. Louis, Mo.

THE SOVEREIGNTY OF THE PEOPLE

In Medieval and Modern Theory

I.

IT has become the custom to harrangue Catholic audiences on the Fourth of July and other occasions with speeches setting forth the claim that the American Declaration of Independence is based on Catholic thought. In the *Catholic Courier* of July 4th of this year, the Rev. Robert F. McNamara, professor of Church history in St. Bernard's Seminary, Rochester, N. Y., writes that "Catholics can claim that the Declaration was written under the inspiration of Catholic thought. Jefferson was influenced, to some extent at least, by the teachings of St. Robert Bellarmine." The Reverend author becomes bolder towards the end of his article and concludes with the statement: "We can say that Jefferson found himself in complete accord with the doctrine and Bellarmine. Consciously or unconsciously, Jefferson and the other patriots founded this nation upon principles which were Catholic principles."

Granting, although it is still highly doubtful, that Jefferson was well acquainted with Bellarmine's teaching, it has by no means been proved the latter's doctrine had any influence on him. Jefferson himself stated he did not use any books in writing the Declaration and that the principles contained in the document were nothing new. In fact, there is not a single right or basic principle expressed in the Declaration which had not been preached by Congregational and Baptist ministers in countless New England churches for a century or more prior to 1776. Covenants and platforms of these churches were expanded into political and national organizations.

This process was practically completed some time before Jefferson was even born. And it is significant to note that the men who formulated and propagated the political principles of the future Declaration never mention Cardinal Bellarmine as their source of inspiration; their great authority, next to the Bible, was John Locke, who published his defense of Democracy in 1689. Jefferson, however, had been influenced in his youth by Lord Kames, who wrote in 1751. Yet neither Locke nor Kames needed Bellarmine to formulate the principles set forth in the Declaration. All this had been

done by a long line of Calvinist political writers who had lived and written before Bellarmine was born. Whoever has studied the all-pervading influence of Puritanism in this country will find the supposition preposterous that the political principles of the Declaration are derived from Catholic sources.¹⁾

Father McNamara knows that Cardinal Bellarmine was not the first Catholic writer to set forth the principles of Democracy. He mentions the democratic spirit of the Middle Ages, adding "it had given way with the Renaissance to the absolutist ideas of national monarchs." This sentence may give rise to two erroneous impressions: that no absolutist theories were propagated during the Middle Ages and that no democratic principles were advocated by Catholic philosophers during and after the Renaissance. However, we are concerned here only with the medieval precursors of Cardinal Bellarmine and their defense of the sovereignty of the people. Espousal of this theory by opposing factions once more will illustrate the tried principle of Catholic moral theology: if two persons do (here teach) the same thing, it is nevertheless not the same.

The contention that all political powers are based on a contract between the ruler and the people governed, so that all governmental powers are founded on the consent of the governed, became the more or less universal teaching of medieval political writers. The first such writer to propound the theory of the sovereignty of the people was the German monk Manegold of Lautenbach (died about 1104) who wrote towards the end of the eleventh century: "If a ruler does not keep his contract, he loses his powers and the people are freed from subjection." The most significant element of this theory was Manegold's conception of the bilateral contract which was taken to be a contract made between master and servant, so that the ruler was degraded to the position of a hired laborer and the people raised to the status of an employer; the people were, in other words, made the lord of the ruler. Manegold, staunch

¹⁾ Cf. Genesis of the Political Principles of the American Declaration of Independence, *Central-Blatt and Social Justice*, Sept.-Dec., 1932.

supporter of the popes, employed the theory of the sovereignty of the people to support the papal claims and to combat the pretensions of the absolutist defenders of the imperial powers.²⁾

The anti-papal and imperial writers likewise based their teachings regarding imperial powers on the consent of the people but contended the original consent can never be changed at a later date by the people. For some time the papal party held a non-contractual theory, basing all political powers on conquest and usurpation or expansion of the domestic powers. From the thirteenth century onwards, however, it became an axiom that political powers can be obtained only with the consent of the governed, whether the consent be express or tacit.

A staunch advocate of the theory of the sovereignty of the people was John of Salisbury, in the twelfth century (died 1180). He went so far (in 1150) as to vindicate to the people the right of deposition and the right of executing evil rulers, like any other criminal. Here again the theory of sovereignty of the people was employed to remove bad kings.³⁾

Both Manegold and John of Salisbury demanded a papal decision declaring that the ruler had violated his contract to such an extent that he had forfeited his rights, and the people had regained their freedom and political powers. Later advocates of sovereignty of the people, however, eliminated every concurrence of the popes in their systems.

Abbot Engelbert of Admont (died 1331) was the first to formulate clearly the doctrine that all governments were formed by the people contracting to become subjects of an elected ruler. He concluded the people and no one else has a right to appoint the ruler; even in a hereditary monarchy the political powers were originally transferred by the people to a certain ruling dynasty. This theory gained acceptance in later centuries of the Middle Ages, and was more firmly established in the political systems of modern times.⁴⁾

Regarding the principles affirmed in the preamble to the American Declaration, of which Father McNamara says "every American may be justly proud," we must confess they are principles of the natural law, on which every consensual and contractual political theory depends. Accordingly, we find them enunciated also in the Middle Ages. From the thirteenth century onward the elected Roman emperor announced his election to the pope with these words: "*Humanae conditionis dignitas, suae primitivae originis non immemor, qua omnes ab inicio liberi nascebantur, nec presidentis*" (the dignity of human nature, not forgetful of its prime origin, by which all are born free with-

out subjection to a ruler).⁵⁾ And concerning the inalienable right of life, liberty and the pursuit of happiness, the emperor since the thirteenth century issued writs containing this statement: "*Ab humanae conditionis primordio universi homines liberi nascebantur, sed postmodum quidam jure gentium, quidam jure captivitatis, quidam etiam quia se vendi minus provide permittebant, cooperti fuere valamine servitutis. Unde nemo dicitur libertatem conferre . . . Liber homo non valet servili umbrare velari, etiam si se ipsum exponeret ad vendendum.*" (In the beginning all men were born free but later partly by reason of common law, partly through captivity, partly also through imprudent voluntary sale some were made slaves. However no-one can grant liberty—since it is a birth-right. A free man cannot become a slave, even though he voluntarily offer himself for sale.)⁶⁾

The theory of sovereignty of the people was employed in the thirteenth, fourteenth and fifteenth centuries to curtail the papal influence in politics. The imperial defenders of sovereignty of the people contended the empire was originally founded by the consent of the people, and the imperial powers revert to the people whenever a vacancy occurs. The people, therefore, have the right to transfer the imperial powers from one nation to another and the pope has no vote in such affairs. The crowning of emperors by the pope has no significance other than the fact that he is executing and promulgating the wish of the people. The selection of the emperor by electors is in reality a popular election, inasmuch as the people have originally appointed the electors to perform this duty in their names and as their representatives. Likewise the pope acts as the representative of the people in constituting the electors and may not annul an election; the selected emperor has the full imperial powers prior to or against the confirmation or rejection of the candidate.

On their part the papal defenders contended that since the time of Christ the sovereign rights of the people have been vested in the pope, because Christ transferred those rights to Peter and his successors.

The theory of the sovereignty of the people led also to the curtailment of imperial powers. As the people are superior to the ruler, it follows they have a right to make laws which the ruler must observe, to supervise the administration of the government and, in case the ruler neglects his duties, they have the right to impeach him, sentence him and depose him. This was developed and backed up by many reasons in order to eliminate the right of the popes regarding the deposition of rulers. Whenever a pope deposed an emperor or a king, they

²⁾ Petraschek, K., in *Staatslexikons v. Volkssouveränität*, Vol. V, 5th ed., 1932, col. 986 sq.

³⁾ Dunning, W. A. *A History of Political Theories: Ancient and Medieval*, New York, 1902, pp. 185-88.

⁴⁾ Gierke, Otto. *Johannes Althusius*. 4. Aufl., Breslau, 1929, pp. 77-80, 123-25, 339-40.

⁵⁾ Baumgartenberger *Formularis*, no. 218, in *Quellen zur Bayerischen und deutschen Geschichte*, Vol. IX: Briefsteller bearb. v. L. Rockinger, Muenchen, 1864, p. 832.

⁶⁾ Op. cit., pp. 155-56.

argued, he did so not by virtue of his own power but in the name of and by the authority of the people; the pope merely declared the ruler had been deposed by the people and that the people had become sovereign and freed from all subjection. On the other hand, rulers who had been dethroned by the people against the wishes of the popes were legally deposed. And all acts of rulers curtailing or injuring the rights of the people, as, for example, subjection to another ruler, division or alienation of parts of the empire or kingdom, every relinquishment of sovereign rights, become null and void, even though such rights or possessions are transferred to the pope and the Church.⁷⁾

This is political theory embodied in the glosses to the *Codex Juris Civilis* by the commentators Baldus, Cinus, Curtius, Decius, Huguccio, Oldradus, Paulus Castrensis, Picus a Monte Pico, Parcus, Christophorous and Zabarella. The same theory was developed by a number of political writers who now claim our attention.

Marsilius of Padova discussed the doctrine of popular sovereignty, a doctrine incorporated into the civil law by the Legists. It was also taken into the ecclesiastical field and made the basis of a radical democracy of Church and State. In his *Defensor Pacis*, written about 1324, Marsilius teaches that the people are the only sovereigns and lawgivers. To avoid anarchy the people appoint an executive or ruler. The latter is superior to the particular citizen, yet the whole of the people are superior to him, since all of his authority has been delegated by the people. Therefore, the people have the right not only to appoint him but also to punish and depose him. On the whole, the administration of the ruler must accord, as far as possible, with the wishes of the sovereign people. All laws are made by the people, either directly in an assembly, or indirectly by representatives elected by the majority. Voters are only men who have a business; women, children and strangers have no vote. The source of all upheavals in the State, Marsilius continues, is the arrogance of the popes who ascribe to themselves a plenitude of power which cannot be proven by the Bible, and there is no other source of Faith except the Bible. The pope has no coercive power in any matter. Every attempt to coerce is an infringement on the sovereign rights of the people and their State. Whatever the pope possesses of real power he could not have received in any other way except by a commission from the Council. Indeed, the Council is the true representative of the Church and is convoked either by the Christian people or their representative, the emperor. The laity enjoy the same rights and votes in the Council as the bishops and the priests; in fact, the priests have the same spiritual powers as

the bishops. The Council is the supreme law-giver in the Church and appoints the members of the hierarchy, beginning with the pope. The clergy have no ruling powers; the priests are no more than any other State officials who are subject to the government. Accordingly, the clergy do not enjoy any privileges of exemption or prerogatives. The priests have only the power to educate and teach according to the Gospel but have no power to punish anyone. Censures can be imposed only by the particular parish or by the Council. The government is permitted to assist the Church in punishing someone only in case the incriminated person has violated a civil law as well, and not a purely ecclesiastical law. The pope is not the Vicar of Christ but only the representative of the Council. Thus Marsilius of Padova.

(To be continued)

JOHN M. LENHART, O.M.Cap.
Pittsburgh, Pa.

FACTS AND FANCIES CONCERNING INDUSTRIAL CENTRALIZATION

DAILY experience proves that not only the people but also the ordinary business man accept the increasing centralization of industry as something inevitable and consider any attempt to counteract this supposedly natural trend as childish and utopian. In fact, business expansion and industrial concentration are generally regarded as identical with economic and technological progress, and at the same time indicative of cultural advancement. Hence it is the fashion to hold decentralization as something romantic and unscientific.

Even though many facts argue against such generalizations, anyone with such a prejudice can hardly be blamed, because it is not easy to prove the contrary. Available statistical material is rather inadequate, especially in this country, while private business reports are, as a rule, biased or obscure. Lacking sufficient means of comparison, the interpretation of data must remain vague.

Because in some historic centers of production manufacturing is still increasing absolutely the observer often tends to overlook the slowing down of the rate of increase in comparison with the national total. In other words, this activity is increasing in slower measure with respect to past and present development of industry in rural areas. If large concerns still take an increasingly large part in total business, it is not necessarily due to decreasing cost, but in many cases is due to monopolistic marketing. Public opinion and political life are still urban, and this urbanization—as well as centralization—are so firmly entrenched in present-day ideology that they tend to endure in our thinking even though, as a matter of fact, a trend toward equal distribu-

⁷⁾ Gierke, op. cit., pp. 77 sq., 82 sq., 123 sq.; Dunning, op. cit., pp. 215-24; Carlyle, R. W. and A. J., A History of Medieval Political Theory in the West, Vol. VI, London, 1936, pp. 13-22, 76-88.

tion of manufacturing is observable in industry.

Some attempts have been made to obtain a correct picture of the actual facts. It is generally known that the majority of our industrial establishments represent *small* scale industry and that the many small and medium sized producing units also manufacture less than the fewer large enterprises. Statistical data indicate this difference quite clearly. However, much uncertainty exists as to the comparative economies, efficiency and rates of earning in small and large industries. In a special edition of *The Annals* dedicated to The Second Industrial Revolution and Its Significance,¹⁾ S. Crowther refers to a study of 35 mergers made before 1903, which disclosed that in only 13 cases did the average earnings for 10 years exceed the combined earnings of the separate units for the same period before the mergers. Obviously Crowther had in mind the investigation made by Prof. A. S. Dewing, of Harvard University, into the results of the consolidation period (about 1900).²⁾ In this investigation Dewing had concluded "the earnings of the separate plants before consolidation were greater than the earnings of the same plants after consolidation." Pointing to the dangers of consolidations, Crowther adds: "that record is even worse than appears on the face, for a business merely to hold its own must increase at least four percent a year and usually to maintain its relative position in its trade, it must increase more than that."³⁾ He argues that if only one of three consolidations is likely to succeed, then neither the merging of a number of business units nor mere size necessarily spells success.

Thus, despite the widespread belief in the inevitability and advantage of concentration, it is not strange the spread is comparatively slower than in the past. A special study made by the Census Bureau on the Integration of Industrial Operation (1924) states that the "rapid concentration, so evident in the nineteenth century, is by no means so marked in the twentieth."

Of particular interest in this connection is the report of the President's conference on unemployment, "Recent Economic Changes in the United States."⁴⁾ According to D. S. Kimball, one of its authors, the tendency for handicrafts to disappear in favor of factory processes has continued. Moreover, the factory is characterized by a trend to make of the surviving trades and callings minor functions which can be performed by persons of little skill and training. The extent of the transfer of skill and extended division of labor in productive enterprise, as well as management, implies a constant shrinking of the industrial middle class and the aboli-

tion of the small shop, combined with the rapid extinction of vocational independence. The many new but mostly "debased" occupations in the newer industries cannot compensate for the social losses resulting from this condition. Kimball concludes from his investigations that the trend toward mass production is still increasing, by reason of which the size of manufacturing plants is concomitantly increased. And because of the additional "fixed" capital required to carry on such programs of expansion, the plants are for the most part corporately owned.

Another of the authors of the report, L. P. Alford, contends there is a tendency observable in recent economic trends toward an increase in fixed capital assets, i. e., in manufacturing-buildings, equipment, machinery, etc., and a decrease in unit prime cost. But Alford also notices a transition from steam to electric power that "is making industry mobile as regards location and is probably contributing to a reduction in prime cost."

Still another contributor to the report, W. L. Thorp, concludes from his investigations that taking the amount of horse power used by each establishment as the basis of measurement, an increase in the scale of production is evident. As a rule, this goes hand in hand with a tremendous increase in the size of the plant. By reason of large investment in machinery, fixed costs come to play a decisive part, as do interest charges. The desire for additional capital, either for investment or to meet increasing fixed charges, is to Thorp an important motive for merging. Consolidation, he states, has been "proposed as the remedy for all evils."⁵⁾ In consequence, the number of mergers is growing constantly in all industries.

Significantly, however, Thorp considers it important "to point out the often neglected truth that in large sections of industry, most efficient production is necessarily on a small scale."⁶⁾ In this connection he quotes from a report of the United States Bureau of Labor Statistics on the Productivity of Labor in Merchant Blast Furnaces,⁷⁾ to the effect that the performance of a furnace is determined by other factors than the mere size of the stack. "Large furnaces and hard driving necessarily go together. Increased stack size beyond a certain limit appears to make possible greater output only at the expense of good control of materials." Thus even to heavy industry is applicable the well established principle to which Thorp calls attention, "that at any given time and with any given stage of the industrial arts, there appears to be a size of plant which is most efficient."⁸⁾

The author attempts not merely to evaluate the effect of the scale of production upon output and efficiency, but also to estimate the gains

1) Vol. CXLIX, No. 238.

2) *Quarterly Journal of Economics*, Vol. XXXVI, p. 84.

3) Crowther, loc. cit., p. 24.

4) Vol. I, New York, 1929.

5) Ibid., p. 185.

6) Ibid., p. 188.

7) Bulletin No. 474, Washington, D. C., 1928.

8) Thorp, loc. cit., p. 190.

consolidation may yield. He relates that studies made by the Federal Trade Commission—examining costs and earnings during the period 1913-22—disclosed that in only four out of sixteen industries did the largest concerns enjoy a rate of return on investment equal to the general average, whereas ten, the group of smallest concerns, reported earnings above the average. The records of the baking industry (1922-25) reveal, furthermore, according to this Commission, that “there is but little to indicate that the result of combining of plants . . . into a single organization is a lower cost per pound of bread produced.” Whether the slight reduction in the cost of ingredients and the general and administrative expenses of multiple-plant companies results in lower bread prices is another story. It is certain, however, that consolidations mean the extinction of many small bakeries, although the latter have lower manufacturing, selling and distribution costs and at the same time provide a living for many people of the middle class.

In every year since 1919 (except one—1921) the middle-sized group of flour millers, an industry that cannot be operated on a very small scale, reported the highest rate of return. Similarly, Thorp contends the records of the Federal Trade Commission for the petroleum industry do not show significant net economies resulting from large-scale production. In other industries, however, large-scale production is clearly gaining control.

None the less, Thorp does not hesitate to refer to the “dogma” that is expressed so frequently regarding mergers and consolidations, viz., “the belief in the universal advantages of size and large-scale production.” He further asserts that if the big concerns are taking an ever larger share of the nation’s business, it is often “because of modern methods and conditions of selling and distribution . . . maybe even at a higher cost (!) than their competitors.”⁹⁾ And in his summary remarks: “It has long been claimed that large-scale operation offered many potential economies. It is evident that the most efficient size at which an industrial plant may operate has increased greatly during recent years. However, as regards combinations among such plants, the facts are entirely inadequate. The few available do indicate that, as often as not, these potential economies are more than offset by real losses in efficiency.”¹⁰⁾

It is also noteworthy that in the case of cyclical business changes Thorp’s data indicate “that large corporations are subject to wider fluctuations in production and employment, than the smaller concerns,” although their earnings are more stable.

Thorp’s thorough-going inquiries prove the existence of a definite trend toward a more equal geographical distribution of industry in this country. A remarkable migration south-

ward and westward is noted, as is a marked shift from city to country and a new emphasis on branch plant operation. Parallel with this development is the breaking down of local concentration in the historic centers of specific industries.

The investigations made by Thorp are well supplemented by H. B. Summer in his article, “Comparison of the Rates of Earning of Large-Scale and Small-Scale Industries.”¹¹⁾ This author proceeds from the fact that the majority of our country’s leading economists, such as H. R. Seager, C. J. Bullock, F. A. Fetter, F. W. Taussig and E. R. A. Seligman, share the general belief that larger units of industry make for lower production costs and higher rates of profit, but that none of them “seem willing even to hazard a guess as to where, approximately [the] point (of diminishing returns) may be found in any particular industry . . .”

Although the greater number of the writers mentioned qualify their opinions by suggesting factors that tend to offset the advantages claimed for large-scale production, none in any way infers or suggests this threshold has been reached even in the largest of our industrial organizations. Rather than verify their conclusions by examining actual corporation earnings, they allow the reader to believe the continued increase of the unit of industry is sufficient proof that in the main efficiency continues to mount with the increase in size. Professor A. S. Dewing, to whom Crowther also referred, is regarded by Summer one of the very few who has attempted a study of the actual gains made by big business. He discusses Thorp’s analysis and cites a study of forty-eight industrial mergers made by the National Industrial Conference Board, a study that led him to this conclusion: “taking consolidations as a whole, there is no evidence that they were by their economic structure in any more favorable position for making profits than were enterprises generally.”

Because information on actual production costs was not available from a representative number of companies, Summer based his study on the rates of earning of 1130 companies in North America. These concerns represent forty-four industrial classifications, and the reports covered a period of twenty years (1910-29), i. e., a total of more than 1400 company-year cases. Despite the large number of “cases,” chosen at random and offering a wide range of distribution both as to size and type of industry represented, and despite extremely prudent allowances made for all possible statistical fallacies, Summer maintains his findings are in no way conclusive for industry as a whole, but may at least be regarded as indicating certain trends and tendencies.

His summary contains the significant fact that “taking into account all companies studied,

⁹⁾ Ibid., p. 199.

¹⁰⁾ Ibid., p. 217.

¹¹⁾ *Quarterly Journal of Economics*, May, 1932, pp. 465-79.

the highest average rate of earnings for the twenty-year period is found in the smallest size group (!), including companies with investments less than \$2,000,000 each."¹²) It is astonishing to note this statement applies to the following five of the nine industrial classifications made: chemicals, automobiles, petroleum, iron and steel, and miscellaneous. In other words, it applies to branches of industry that even the most enthusiastic advocate of decentralization would be inclined to consider "large-scale" by their very nature.

Machinery and textiles proved to have the highest earning rates in the group of concerns with investments ranging between five and ten million dollars, while in the two remaining fields, hardware and foodstuffs, highest rates were enjoyed by the group with permanent investments of twenty-five to fifty million dollars. In the class including companies with investments of more than fifty millions no industry had the highest average earnings. In five of the nine industrial classifications the rates earned even decreased as the investment increased.

Lack of space prevents the inclusion here of a detailed account of irregularities, exceptions, etc., in the various industries. By comparing the rate of earning of all companies having investments exceeding certain arbitrarily determined figures with all companies having lower investment totals, Summer discovered that companies with investments less than the figure set show higher profits than the larger companies.

In like manner, when considered by industries, the smaller companies, no matter where the dividing line was placed, showed higher rates of return, except in the case of foods, hardware and machinery, which differ somewhat from the other industries. On the basis of his findings Summer affirms that, except in the manufacture of hardware, there is no appreciable advantage in profit-earning efficiency accruing to concerns with large investments. In the production of machinery apparently no relation exists between size and earning power. "In the seven remaining industrial classifications, whatever advantage in profit-making ability does exist lies with the companies of *small investments*" [italics inserted].

Summer ends with the statement that his study "offers nothing whatever in support of the idea that size itself brings greater earning power. On the contrary . . . it is apparent that the opposite is true; and with certain exceptions, heavy investment is apparently a disadvantage, rather than an advantage in securing high rates of earnings." Although great investment, merger and large-scale production are not necessarily connected with centralization of manufacture, in the majority of instances the findings of Thorp and Summer will apply also to technological concentration.

It is regrettable that not only the general public but also the leaders of the nation, both in the executive and legislative branches of the Government, are seemingly not too familiar with what is happening in industry. They appear to be more concerned with promoting centralization and helping to preserve the large factory system.

FRANZ MUELLER

VOCATIONAL GUIDANCE

IT was inevitable that an age which has deliberately excluded God from its daily activities should have formulated a very wrong notion of work. If every act of man is a theological one, then surely his daily work plays an important part not only in his living here and now but in the attainment of the eternal objective which is the sole duty and purpose of his earthly existence. But our secularized age, that has willed to exclude God from its affairs, that does not, therefore, know any reference for its intentions and actions beyond an immediate earthly objective and end, has degraded work to the pagan level of the pre-Christian era.

Today there is a real distinction currently accepted and applied between those who work and those who "make money." The man who works makes a living, while those who "make money" are engaged in some activity of a long and growing classification popularly and significantly referred to as "a racket." In the latter the prevailing philosophy is "get yours while the getting is good." The almost universal objective consists in avoiding work and being engaged in some kind of money-making activity. Even the wage slaves in shop and office are constantly impelled forward by the American mirage of some day getting their chance to make some money.

This degradation of the notion of work has not stopped at the city limits. It is almost as widespread in the rural areas. Farming is done, quite generally, with one hand on the tractor steering wheel, the other twirling the radio dial lest the latest shortcut to "making a cleaning" by commodity and livestock speculation be missed. Farming is no longer, by and large, a way of life; it is quite universally a way, primarily, to make money.

The prevailing educational objective is no higher. Education beyond the grades is supposed to lead away from "work" and into a white collar position or the professions. There is a real distinction in the mind of the modern parent between these two broad classifications. The universal cry is "I want my children to have an education so they need not work as I did." Seldom does a son follow in his father's footsteps. Our universal democratic system of free education is supposed to fit each son for something better than his father engaged in. The old and honorable custom that a vocation was followed for generations in a family no

¹²) Ibid., p. 476.

longer fits into this present-day scheme of educating for something better.

In this we are not indicting the school system so much as the *Weltanschauung* of an age which demands that kind of so-called education. In every walk and sector of life the notion of work lies degraded. A secularized industrialism whose primary objective is profit and the making of money has divided the world of work into those who slave at the job of producing goods and services and those who "make money."

It is futile to examine the current activity of vocational guidance without first examining into the prevailing estimate that has been placed on work. Our complicated industrial world demands that youth be given assistance intelligently to enter this maze, to find some suitable way to make a living and live respectably in the community. But the prevailing philosophy of vocational guidance is as secularized as the industrial world from which it has its being. It knows nothing of the Christian philosophy of work, of man's eternal destiny, of the important part his work or vocation plays in attaining that destiny. Man, according to the prevailing standards, is an economic unit in a mechanized and atomized society; he produces and consumes; what happens to him beyond these immediate activities is not the business of the modern expert in job finding and placing. His expertness depends on his capacity to absorb vocational psychology and related courses and his aptness in applying and interpreting fitness tests. Nowhere, at no time, is he expected to consider his subject as a being whose vocation is the material out of which he is to fashion, for the most part, his eternal crown. Work is a way to make a living or money; not a way to serve God. The work of human hand and brain has no inherent dignity, it is valued only for and in proportion to the money it makes available.

Vocational guidance, of the current brand, is no more than a job-finding and placing activity. In its organization it is no more than a clearing house of information with the addition, here and there, of fitness tests that no responsible person will use independently of other supporting information. In its philosophy, when it is conscious of having a philosophy, man is put down as an economic unit, a potential worker who is fitted for one job, or at least can work most efficiently at one job and is, according to this erroneous and secularized viewpoint, a composite of muscles, emotions, senses and nerves. He can be studied according to these categories and without reference to his moral nature, will power and his inward compulsion to an other-worldly and eternal destiny.

In all of these the current vocational guidance is seriously in error. Man is not solely an economic unit of an industrial society. Both he and his work in the world have objectives other than the production of goods and ser-

vices. Moreover, as man is constituted by an all-wise Providence, he is capable of fitting himself for a variety of occupations. The guidance experts picture the industrial world as made up largely of "square pegs in round holes." The truth is that the prevailing unrest in the working world is not vocational but spiritual. The vast majority of the so-called misfits are maladjusted spiritually, not unfitted vocationally.

These experts have a way of dwelling on the tragedy of the young man, for example, who though artistic is forced to work at servile manual labor. There may be such an occasional victim caught in the inscrutable meshes of God's plans. The tragedy of tragedies, however, in this modern world is the millions who are forced by the demands of a profits-first system to work at jobs wholly unworthy of a human being created to the image and likeness of the Creator. Millions today are employed in making shoddy goods, in producing luxury articles and in manufacturing things the world would be better off without. Millions more are engaged in financial activities, stock selling and promotion, securities exchange and brokerage work even the morality of which can be justifiably questioned. Indeed, it is somewhat difficult to find in this industrial world of ours an honorable trade or calling. Ancient and respectable crafts have been exploited by setting them to work at filling the world, at the insane urge of a mass production philosophy of "the number of things produced is what counts," with questionable goods. And who can maintain that the professions have escaped the universal curse of money *über alles*.

Finally, vocational experts must be reminded that man is not a composite of nerves, muscles, emotions and senses. He is a being, an individual, a personality with a moral nature and destiny. He cannot be scientifically studied as a collection of mechanisms, powers and senses. His supreme and God-like power to will makes it possible for him to lift his body-powers and faculties far above their natural levels. It is his ability to grow and expand spiritually and mentally that is most essential in answering important questions about his lifework and vocational success and fitness. And no conceivable set of tests could possibly indicate such future growth and development.

This is not to condemn all aptitude tests or some of the other obviously worthwhile contributions vocational psychology has been able to make. But these are insignificant compared to the claims made for them and the place and importance they have been given.

Vocational guidance among Christians can have an important place and play an important rôle. The youthful follower of Christ must, first of all, be given the right notions of work, of its inherent dignity as the effort of a moral being, of the great part it plays in shaping and determining his eternal destiny. The lowliest task oriented by right intention to the eternal

goal has a value beyond measure as compared with the most brilliant exploit from the hands of the God-forgetting man. Our young people must be taught the dignity of manual labor, of trade and craft, above all of farming. Finance Capitalism has not only forgotten the dignity of work but its true economic and industrial value for a sane and ordered way of life. The whole genius of Christianity emphasizes the importance, the dignity, the value and the necessity of labor without making a distinction between manual and mental labor. Its value in the Christian economy is based first on intention, secondly on its relationship to duty and the excellence of the execution, and only lastly on its importance to society and civilization. The most servile task properly intentioned and directed and executed according to the commands of legitimate authority far outweighs the work of those in high places who labor without benefit of God. *Ora et labora* is probably the most expressive trademark of a Christian age that did not forget these ABC's of Christian living.

The thoughts of our young people must be disentangled regarding the relative value and place of education in the preparation for a life-work. Far too much importance is currently placed on classroom training to which is added the further erroneous notion that any schooling beyond the grades must necessarily lead into white collar "positions," and away from the crafts and productive shop work. Nothing could be more disastrous to the right ordering of vocations in industry and the proper induction of our young people into this sector of our industrial civilization.

More important still, parents and children both must realize that schooling is not education; that the latter is the work of the home presided over by good Christian parents and that the former, while necessary, is not nearly so important. Character which is the product of home and parental education contributes most to vocational success. Classroom schooling, to which so much undue and misdirected importance is presently attached, is being accorded almost a superstitious reverence. What is needed is a return to the conviction that character formation in the home is the most important ingredient of success in a chosen field of work.

Which brings us to the important question in this consideration, What is success? A Christian vocational guidance will discard the "success" formulae, the psychology and personality courses and the short cuts to fame and influence now so plentiful and significantly available. Success for the Christian in a vocation does not consist only in the ability to make money. It has to do primarily with eternal salvation and may be only incidentally concerned with the ability to make money. The prevailing habit of referring all things to a financial standard includes success also. For the Christian this is a fundamental error, and

when it takes hold of a young career leads it irretrievably astray.

Beyond these fundamental concepts that must make up a right philosophy of vocational guidance there is the further task of job finding and selection. The inference must not be drawn from what has been previously said that this phase is unimportant. On the contrary, in a complicated industrial world such as ours the task of drawing vocational lanes through our industrial world and setting up guide posts for our young people is very necessary. Another paper will be devoted to a consideration of this phase of vocational guidance.

Helping to guide and direct young people into suitable secular vocations is so important that it cannot be entrusted to anyone but an expert, first in Christian values and viewpoints and second in an understanding and appreciation of our industrial civilization and its future evolution. From such would come a Christian vocational guidance. The prevailing variety is no more than a secularized job finding activity from which Christian parents and educators must protect our young people.

H. A. FROMMELT
Buffalo, N. Y.

WARDER'S REVIEW

How Much Longer?

AN English critic, deeply impressed by the film version of "The Grapes of Wrath," believes it betrays very little about the causes of the tragedy of the exploited people whose story the picture presents. "But at every turn," he writes in the *New Statesman and Nation*, "the goad is there and it is unquestionable. Two of the characters begin in the end to 'figure things out' for themselves. But it is only prophetic a sketch for rebellion. Implicitly, though, the lesson is clear and the 'Grapes of Wrath' records a phase of class-war as plainly as 'All Quiet' caught the war on the western front. 'The Grapes of Wrath' is the sort of film that the Bolsheviks might have made *before* the revolution burst."¹)

True enough; however the producers of the film did not, we believe, realize that it would reveal to the mass just how unsound and untenable are the economic conditions which have made Ishmaelites of hundreds of thousands of men, women and children in a land where milk and honey was supposed to flow for all able-bodied and willing workers. The warning addressed to the audience that the events depicted are due to "economic causes beyond control" may mislead or satisfy the unthinking; but numberless people will reason with the English review: "Beyond control! That's just the point." And 'The Grapes of Wrath' leaves us in no doubt where that situation is likely to lead."

¹) Loc. cit., July 27, p. 87.

This Militaristic Departure

OPPPOSITION to conscription has been far more general than has been permitted to appear on the surface. Had the daily press voiced the sentiments of the people, Congress would not have dared to enact the Burke-Wadsworth bill. The helplessness of the mass opposed by an organized influential minority with a fixed purpose in mind has once again been made evident. All honor to those members of the Senate and House who voted against the measure.

Verification of our fear that the conscription act would foster discontent, because it provides for a selective draft, has been supplied by so experienced a legislator as Senator Walsh. Let people remember his remarks on the subject:

"It should be clearly understood that the conscription bill is *not* in any respect a universal training bill. Instead, the measure sets up bureaucratic boards in every community—and will automatically select a certain number of young men and draft them into the Regular Army, to be sent to any Army post, anywhere in the Western Hemisphere, to at once train with regular troops."

But there are still other factors which may be expected to create serious discontent over this illadvised piece of legislation so hastily imposed on the nation: The equipment needed for the training of the "selected" conscripts is lacking. During a debate on the subject in the House, Hon. John J. Cochran, from Missouri, stated:

"I did not come to my conclusion not to support this legislation until I had read testimony of the Secretary of War and the Secretary of the Navy, as well as the Chief of Staff of the Army. It was shown the Army did not have the equipment and the facilities to even take care of the National Guard, and at the outset they would only call a few units of the Guard. If they cannot take care of the National Guard, how can they take care of conscripted men?"

One thing seems to us certain: We are about to enter on an experiment which will be rich in experiences of a kind posterity will wonder at.

Intended for Dwarf Family

HOME ownership is frequently proclaimed to be an ideal made possible either by benevolent building contractors or the Federal Government. But all too often homes built with the intention of selling them on the installment plan are of jerry construction. While at least thoughtful people recognize this to be so, it seems the fact that a majority of new homes of this kind are planned to accommodate nothing more than a dwarf family is entirely overlooked. Even Catholic papers print pictures of cottages that cannot possibly accommodate comfortably more than three or four people. Some publications have shown cuts of small dwellings, evidently supplied by the FHA, which, it is said, may be built for \$3250. According to the ground plan, the cottage or bun-

galow contains a kitchen, a very small dining room, a living room and two bedrooms, and, in addition, a bath.

"This small home contains the main essentials for comfortable living," the text declares; the dimensions are not given, but to judge from the drawings all of the rooms are much too small and a family of normal size would sadly overtax the accommodation such an abode is able to offer. Put a young family in a house of this kind—quite normal according to prevalent ideas—and you create, as it were, the temptation to gauge the number of children by the available space, which is not easily increased because all too often this "home" is heavily mortgaged. A normal family cannot do with less than three bedrooms; these should be of a size sufficient to meet the requirements of parents and from five to eight children.

If we built homes (so-called) of a size convenient for subnormal families, we should not be astonished to see them occupied by people practicing birth-control. Our present attitude towards the ramifications of this problem is both individualistic and hypocritical.

Mock Equality

SO long as Opportunity was pictured as standing at every American's door, pleading for recognition and aid toward fulfilling the nation's destiny, to produce wealth, the chief beneficiaries of the capitalistic system found it not at all difficult to keep down discontent. Because conditions did really favor men striving to go to the top of the economic ladder to an extent almost unknown to history, the majority of workers failed to realize that the few who succeeded were the exception. Those who stayed behind felt ashamed rather than aggrieved and injured. They were inclined to admit their failure to be theirs, but in the meanwhile found consolation in the hope their children might succeed, while their neglect to court and win the ever present Opportunity had left them stranded. In addition, the workers had an abiding faith in the franchise. "So long as I have the ballot," wrote "Wheelbarrow" in 1884, "I am the friend of order; take it away from me and I become a revolutionary."¹ And continuing this line of thought, the author of the sentence, a day laborer who came to our country from England, remarks: "*So long as I have equality of rights and opportunities (italics ours), I will never complain that my neighbor is rich while I am poor.*"²)

Since then, much has happened to disillusion the mass. They are beginning to realize that inequality of an economic and financial nature is their permanent lot, because opportunities, like commissions in the army, go to the few.

¹) Signing the Document . . . and Other Essays. Chic., 1884, p. 125.

²) Ibid., p. 126.

Nevertheless, discontent has not as yet assumed a formidable aspect. While faith in the ballot still exerts its influence on the attitude of those working for wages, the absence of a class conscious, clamorous rebelliousness among them is due largely to the cheap luxuries to which they aspire and which an industry intent on mass production for capital's sake is more than willing to grant them. A plenty of stimulants, cheap cosmetics and perfumes, furs made out of Belgian hare skins, wretchedly made furniture of a showy kind and second hand cars—it is things such as these act as opiates that create in the victims the impression of enjoying equality with their more opulent brethren—who shun their very presence and establish themselves in a section of the city as far removed from the habitations of the common as possible.

It is not to be assumed this frame of mind will continue forever. Men will not long remain satisfied with the crumbs that fall from the banquet table of Dives. "This is not equality," they will say; "let us sit down with you and partake of everything you would have for yourself. We are of one flesh; our palate craves for caviar and *pâté de foi gras* as does yours." Now just exactly what will Mammon answer these people who have eaten of the fruit of the tree Liberalism has planted in its Garden of Eden? Whenever the masses pose this question—and asked it will be—the Democracy that came into being in the 18th and 19th centuries will face a test no less severe than that the old régime failed to meet.

In Retrospect

ISOLATION from European affairs is undoubtedly favored to a far greater extent in the West and South than in industrial and financial America. Likewise, conscription is opposed to a greater extent in the Western and Southern States rather than in those parts of the nation influenced by the metropolitan press.

Curiously women seem not to be particularly exercised either over the outlook of our country's participation in the European war or over conscription. Twenty years ago, Harold Spender returned from our country to England convinced of the hatred of American women for any policy which might involve their sons in a war. "They have made up their minds," he wrote in his volume, 'A Briton in America,' "that their boys shall not pay another trip to Europe—not if they can help it." For their fear was not only of death and wounds, Mr. Spender thought. They accused Europe of having polluted their boys with drink and disease. What he heard and saw appeared to this Englishman "in part a great moral alienation—this drawing away from Europe."

As we know, it resulted in a spirit of isolation which has not been vanquished.

CONTEMPORARY OPINION

THERE can be no doubt that Mr. Willkie differs from Mr. Roosevelt on matters of policy, on administration, on programs. It is not clear that Mr. Willkie is opposed to Mr. Roosevelt on fundamental principles, on directions and aims, in his philosophy and his patterns of thought.

That the principles of the two candidates stem from the same source does not reduce the present campaign to the dead level of a simple choice between two men of the same stripe. They are individualists and they are striking personalities, they are agile and alert in seizing opportunities of action. Though they seek the same destinations they travel different routes, and the road of one may be the more secure while the way of the other may be deadly dangerous. . . . We do not adopt either candidate in a partisan manner, on the basis of the political philosophy expressed or on the analysis of his personality. But we do contend now, as we contended more than a year ago, that American Democracy is endangered through the perpetuation of any man, of whatever stature and in any crisis, in the office of the President.

America¹⁾

For a generation from 1840 to 1870 things went very much as the Liberals had expected, disappointing the visionary hopes of idealists like Mazzini and fully satisfying the progressive nineteenth century public opinion which found its embodiment in statesmen like Cavour and Gladstone. Then for forty years there was a period of uneasy peace, in which men gradually lost their faith in the ideals of nineteenth century Liberalism, though material prosperity and scientific knowledge continued to increase. In that uneasy calm when the energies of the western world seemed absorbed in money making and the exploitation of the weaker peoples, a few prophetic voices were heard announcing the approaching end of the age—but they were the voices of men possessed, like Nietzsche and Dostoevski, who had no place in that fool's paradise which is called the real world.²⁾

But during the last thirty years this artificial reality has collapsed like a house of cards. The demons which haunted the brains of those outcasts have invaded the world of men and become its masters. The old landmarks of good and evil and truth and falsehood have been swept away and civilization is driving before the storm of destruction like a dismasted and helpless ship. The evils which the nineteenth century thought that it had banished forever—

¹⁾ Editorial. Loc. cit., Aug. 31, pp. 575-576.

²⁾ Nietzsche at least is not the best example of the men who prophesied the end of the era. Of greater importance are Bishop Ketteler, Baron von Vogelsang, Fr. Weiss, O.P., and others of their persuasion.—Ed. *Social Justice Review*.

proscription and persecution, torture and slavery, and the fear of sudden death—have returned, and with them new terrors which the past did not know. We have discovered that evil too is a progressive force and that the modern world provides unlimited prospects for its development.

CHRISTOPHER DAWSON

For generations nationalism has been looked upon by English thinkers and writers as a beneficent force, an ally of the other providential agencies, such as Free Trade, which were supposed to be working inevitably towards an earthly paradise. It is only within the last few years that the shrewder among such thinkers have begun to see the glaring contradictions involved in their optimistic doctrine of progress, of which contradictions that between nationalism and Free Trade is only one example.

Under pressure of events the history of nationalism is even now being rewritten. It is being slowly recognized as a doctrine bound up with England's own revolt in the sixteenth century against European unity, a perversion which consisted exactly in the attribution of exclusive sovereign political power to the national entities whose existence within a united Europe had long been harmlessly recognized.

From England the doctrine spread first to France, where it allied itself with a similar force of ancient origin, and from there all over the world. It has only reached its logical conclusion in our own day with the work of the English, French, and American peacemakers at Versailles. Their attempt, made with an almost religious conviction, to refound Europe on the basis of nationality, while holding on to the fruits of victory, has led straight to the Anschluss, the dismemberment of Czecho-Slovakia, and the various tensions which are just now threatening a fresh world war.

*The Irish Digest*¹⁾

Those who rightly fear that for all its rhetoric about liberty, the United States is not really a citadel of human independence base their apprehension on the great weakness of the Church and the family. "The Church" becomes a false expression in a Protestant culture. American Protestantism presents religious bodies of some strength as groups with programs, but as groups with little doctrinal continuity or tradition, easily resolved into the atoms composing them, and only seeking their effect by working in congress, just like a party or a league. The family has also been disintegrated by individualistic hedonism, by the test of individual happiness, the relationships of husbands and wives and that of parents and children have both been undermined. The election of 1932 was a landmark. Far more than 1912, it showed the average voter as looking

blindly to the State, something never foreseen except as a nightmare by the fathers of the Constitution. American Fascism would not be called Fascism; but it is to be anticipated that the generalization about the final fruit of Liberal economics and philosophy will be justified in the country which has been most completely their home. If this is true, Totalitarianism cannot be successfully opposed by Liberals, although Liberals may understand it, but only by men holding that freedom is nothing in itself but the pre-condition for choice, and making the choice in favor of a definite view of the meaning of human life, under which the State, like everything else, falls into its due and appointed place. Merely to proclaim freedom as an ideal, is not to find appointed places for the State or for anything else. It is to invite men to please themselves and to be surprised and dismayed when their pleasure takes Nazi or Bolshevik forms.

The Tablet,
London

The American people are sick and tired of politics and politicians. They want the whole National capital at Washington cleaned out of all those office-holding, office-seeking individuals who may not consciously put their own ambitions above the country's welfare but who foolishly believe that the world of September, 1940, is still the world of September, 1936.

The great middle class in America is becoming aroused to the crisis. This class contains more than 48 percent of the voting population and holds the balance of power. In this class are the folks who earn between \$20 and \$50 a week. It is necessarily a class that knows thrift and works hard. It is a class that frowns on shiftlessness and petty graft or rackets of any kind. It is the class that repealed the bootlegger and gangster. It will repeal the political racketeer.

Unless the economic system of America is preserved on a balanced basis, this middle class will suffer.

DAVID LAWRENCE
United States News

"Every third family in the United States, representing 11 million families in all and 26 million people, draw all or part of their income directly from the United States Treasury."

Small Business Men's Association.

But that is not the whole story, because you have to add the many more millions who get their income or relief money from State or local sources.

In thinking of this terrific tax burden upon agriculture and business, I wonder how long we can stand it, how long it will be before all the rest should quit their jobs and go to work for the government.

*American Agriculturist*¹⁾

¹⁾ Nationalism, Politics and Culture.

¹⁾ Aug. 4, p. 432.

THE SOCIAL APOSTOLATE

Theory

Procedure

Action

Are Men Blind?

PRIESTS and laymen who speak their minds freely in communications not intended for publication frequently say things the truth and meaning of which deserve general attention. Thus recently a member of the faculty of a certain seminary in the Middle West wrote us:

"Were it not for the infinite love of the Sacred Heart for poor sinful man, I would cry out in despair. And even with that boon, I am not too sure we can be saved from an extreme share in the total collapse that has already overtaken many nations. God may have special pity upon us because of our youth among nations, but the sins of America are scarlet."

A hopeful sign, it appears to the same writer, "is the vitality within the Church in our land." He speaks of the many conversions, that more and more schools are being built and maintained, and that the message of the Gospel is being more widely preached than before. "None-the-less there is frightful slippage," he admits. "More and more homes that have been heroic in their efforts to save their flock from the prevalent contagion are having to hang their heads in shame. Numbers of young Ca-

tholic men and women despite this training are sadly imitating their environment. They make hasty marriages, find them unbearable, obtain legal divorce, and against all their sincere protestations to the contrary are all too soon in the market again for new spouses. And so we come to see that practice is a far more potent teacher than theory. It is this environment that I fear will have to be liquidated in misery before any hope of a better one is in sight."

Even this partial diagnosis of conditions warrants the writer's further assertions: "One feels like going out into the road and crying out, shouting words of warning, but we seem to feel it will do no good. At least one would not be popular even if one did some good. No, I fear Americans won't give up their utter materialistic living till the idols they adore are snatched from their frantic grasp." Isn't this very blindness which reveals itself in the attitude even Catholics adopt toward a pagan environment a sign of greater evils yet to come? The catastrophies of a religious, moral and social nature known to history seem to indicate that God permits men to be blind to the very dangers which make inevitable the occurrences they would wish to avoid.

The Corporative Order

Where True Progress Lies

ADDRESSING, on September 24th, a group of independent voters led by Senator Norris, President Roosevelt assured the men pledging him support of his intention to adhere to the liberal doctrines and progressive measures he had thus far followed and promoted. Unfortunately, the true significance of these terms is obscure; liberalism, for instance, is a mere slogan, used by people who would find it difficult to define the meaning of the word with any degree of exactitude. In fact, the opinions of men regarding the subject are far apart; the Social Week, of Portugal, conducted in the summer under the auspices of Catholic Action, condemned liberalism, alike religious, political and economic, and held it to be basically responsible for the present world crisis. At the same time, the Portuguese Social Week indicted also totalitarianism in all of its three forms, Communism, Naziism and Fascism. These were held to be antagonistic to and utterly incompatible with the corporative order, "this essentially decentralizing system opposed to State control, lest it should lapse into a mere form of State Socialism."

Liberalism is, to begin with, thoroughly individualistic and therefore opposed to the Christian idea of society. As Dr. William Schwer says in his excellent treatise on "Catholic Social Theory":

"According to individualism, law is the total of the liberties which the individual needs for his personal development and activity. The nature and purpose of the legal order is limited to the task of regulating the individual realms of law to avoid disturbances (Kant). Individualism does not recognize any burdening of the community or any obligation on its part in the matter of property. Property means absolute and unlimited freedom to dispose. Marriage and State fall into the hands of the individual; his wishes and interests determine their purpose and limit their activity. In economic life economic liberalism is the creation of individualist thought. For economic liberalism the freedom and profit of the individual are the chief things; service to the community is only secondary. Historically this change has taken place in the development from the medieval ordered economy toward the modern profit economy. This implies the change from the corporative order to the individualist free order. Even in religious life this development has left its traces."¹)

It is exactly a return from the ideas and the system thus briefly outlined by Dr. Schwer to sound doctrines and institutions to which the Catholics of the world have been called by the Popes of the last fifty years. The sheer helplessness of liberals and progressives in the present crisis, religious, moral, political and economic, emphasizes our obligation to promote the sound ideas laid down in a series of important encyclicals. According to present indications the efforts of those in the liberal and progressive camp cannot but lead to State Socialism. However sincere and serious they may

¹) Loc. cit., St. Louis, 1940, p. 151-152.

be, they proceed from false premises; they attack symptoms and not the root of the evil.

Catholics the world over, instructed by such Popes as Leo XIII, Pius X, Pius XI and Pius XII, are struggling to lay a new philosophical foundation of society. In this regard Dr. Schwer says of the first of these Popes: "His ideas were too progressive so that they were hardly noticed. Even the greatest optimist could not suspect that after forty years the feverish development of social and economic relations would lead to the same ideas as those the Pope had given to the despairing world. Yet this was exactly what happened."

While we do not agree with every one of these statements—Dr. Schwer conveniently overlooks the fact that the Christian social groups in Austria, Switzerland and Italy never compromised with liberalism and capitalism, and clung tenaciously to the corporative idea—the Encyclical *Quadragesimo anno*, which Pius XI gave to the world in 1931, developed "not only the plan of a social reconstruction of west-

ern society on the basis of a corporative order, but met even in the New World with unexpected understanding. This time his thoughts met the ideas of a changing period, while a generation earlier they seemed to contradict all social and economic theory [of a liberal kind]. In 1931 the Pope could point to the first practical attempt in Fascist Italy to realize a corporative system and he took this as a welcome opportunity to outline his own ideas of a corporative order more distinctly."²)

However, Pius XI left no doubt in the minds of the readers of his Encyclical that the corporative order established by Fascism, imposed from above and completely State regulated, was not what he and those Catholic sociologists who had long upheld the organic nature of society and the necessity of re-establishing orders and estates in society wished to promote. But he also made certain that liberalism in all of its various emanations was responsible for the chaotic condition in which the greater part of the world now finds itself.

Reclamation of the Family

What One Teacher-Pastor Is Doing

IN spite of all our sacrifices for generations to build churches and schools and to perfect our intricate organizations of uplift, the Church in America, say the sociologists, is not holding its own baptized children. We leave the causes of this frightening condition to the discussionists, but beg leave to outline a cure as we know it first hand.

Within three years a young assistant priest in a large metropolitan parish, with the approval of his aged superior, established a program which has reformed the younger element of the parish, held them to the Sacraments, and brought back neglectful parents to the church. The parish in question has long held the city record for truancy, delinquency, and minor law infractions. Its boys were frequently in court, becoming an ever-increasing problem to the judges and probation officers.

A reason may be found in the home conditions, which were terribly poor. The parents, mostly of recent European ancestry and on "relief," were looked down upon socially and left more or less to their own destruction. There was only an elementary parish school, and after eighth grade the young people were thrown on the public school, which didn't make a dent. Wholesome recreational centers were lacking. Many of the young girls were in constant rebellion against the strict censorship of their parents. Girls and boys spent a good deal of time on the streets, seeking normal happy outlets for youthful spirits, but many succumbed to the evil influences predominating in the district.

The young new assistant, while understanding the old-world viewpoint of the parents, had sympathy for the splendid young people so neg-

lected. His problem was two-fold: spiritual guidance first of all; closely-allied and intermingled, a program of wholesome recreation. Instead of the streets for a playground, he would gather them closely about their church in such a happy union that no one would wish for the previously alluring street corner, where mischief beckoned and where evading the "cops" furnished an exciting element of hazard.

Father began by organizing the entire group into sections, meeting with each section one hour a week. One night, first-year high school group, next the second-year, and combining third and fourth year ages. Suitable instructions were given each. First, five-minute spiritual instruction, followed by a discussion on some point of good manners and morals, with advice on worldly problems of their young lives.

Girls and boys were separated for instruction, the age-groups being nearly the same. The girls were taught by another young assistant pastor at the same time the boys were meeting. Each young person was expected to be punctual and to be dressed neatly and clean (no small matter as the homes were so poor) and to give courteous attention.

But how did Father get the attendance? Wise and understanding, a true leader of his flock, he knew that youth must have its joyful moments. Then, too, of what use is it for boys and girls to learn the best social usages à la Emily Post if they have no one to impress with their knowledge?

A large unused hall was pressed into service to supply the bait for attendance. At first it was a barren and discouraging sight. With the help of enthusiastic older boys and donations of

²) Ibid., p. 311.

well wishers, plus unbounded labor and enthusiasm on Father's part, the barnlike structure became an inviting recreational center, with soft-colored walls, curtained windows, indirect lighting. One half the room, in which at one time a stage had been erected, was allotted to dramatic efforts and to dancing for the older boys and girls under wholesome, happy conditions. Of the other half, one section was devoted to active, noisy games like table tennis and billiards, and the remainder to the quietness of checkers, chess, cards, etc. Here a rack containing suitable pamphlets was well filled and well patronized. A small adjoining room has a space devoted to refreshments . . . soft drinks or ice cream could be bought. All quarters seem equally popular.

All activities are conducted in an orderly, systematic manner. Selected Committees are in charge of everything, and although closely supervised by the teacher-pastor, no hint of strain is apparent, but great joy and happiness. During the social hour all the special instructions of the earlier session are put into active practice.

To be eligible to attend the social hour, each boy and girl must present at the door of the recreational hall a ticket of attendance received as he passed out of the instruction hall. This rule insures the attendance at the recreational center of only the young people who are properly instructed. All now recognize the justice and necessity of such a ruling.

Was it all easy sailing? When the first call came for a meeting, not more than fifty responded. After less than three years more than 800 boys alone are present for the weekly instruction. An equal number of girls attend their weekly classes, both groups uniting for the social hour.

Such a simple remedy for deeply-rooted evils in a city parish—such a noble response to a good teacher-pastor's labor of love for the Church's most precious possessions—its young souls, native or foreign—who otherwise would so rapidly and easily slip away! These young

people got to know and love their teacher-pastor. They come to him with their worries. From him they receive the age-old wisdom of the great Teacher, the Catholic Church through the ordained and authorized priest. Communion is frequent, and in this large parish 1,000 men and boys receive Communion on Holy Name Sunday. Many boys through their example and tearful pleadings have brought fathers who had neglected the Sacraments for many years. "Aw, please come with me, Dad. All the fellows are bringing their fathers!" This has the good young priest accomplished.

His work with adolescents finally convinced the priest that the work of crime-prevention and character-formation must start farther down the line (despite the success of his weekly instruction-recreational program). And successful it has been beyond any and every other effort. Delinquency has practically disappeared from the parish. Letters from school officials and police officers testify to this. The district, including the parish, is no longer anathema among law-enforcement groups. The spiritual salvation of some thousands of boys and girls is assured because they have passed their danger-years—"not an age but a disease," comments a worried officer—under the guidance of a real spiritual leader.

Believing, as I said, that the work of reclamation must start with the earlier generation, Father has started a weekly class for the mothers and fathers of children under the age of ten. During some three months of these pastor-and-parent meetings—domestic education under pastoral guidance—the attendance has been 100%. Of this we shall write at another time. But here we have the ideal set-up: all the groups are learning from each other—pastor, parents, children; all are advancing in "grace and wisdom." May God shower His blessings on the Diocese promoting thus His work! Not in vain will the teachers teach and the pastors preach when every parish is thus garrisoned.

ELLA FRANCES LYNCH

The Youth Movement

From our Neighbors We Learn

A COMMENDABLE example of Catholic solidarity and action has been established by the first All-Canada Summer School for Catholic Youth, conducted at Jackson's Point, Ontario, on August 25-31. It was participated in by delegates from the Maritimes, Quebec, Ontario, and as far west as Regina. In the Joint Opening Session both the representatives of the English-speaking and French-speaking groups participated; Mr. Timothy Slattery, president of the former, and Mr. Francis Desmaris, president of the latter, delivered their reports on this occasion. After that separate sessions were held by the two groups, special

consideration being given to the differences and similarities in the problems facing each.

Each morning there was a dialogue mass, preceded by an instruction on "The Meaning of the Mass," by Rev. Vincent Egan of the Toronto Archdiocese. In the afternoon, meetings of committees and study groups were followed by a recreational program. In the evening of the first day there was a joint session on the "Pressing Problems of Catholic Youth—what needs to be done for our young people," with Fr. W. X. Bryan, S.J., of Montreal, as a leading speaker.

On Tuesday morning speakers dealt with the CYO as it operates in Toronto, Vancouver, Saint-John, etc. On the afternoon of that day

the co-operative movement in Nova Scotia was a subject of discussion and in the evening "The Guidance of Youth and the Training of Leaders." Next morning the important subject of formation of Catholic men and women for the apostolate and the training of militants held the attention of an interested audience. The place of recreation in Catholic youth programs—sports, hobbies, dramatics, etc.—was the subject of discussion on the evening of the same day and also on Thursday morning. Quite proper under existing circumstances was the attention granted the "Catholic Youth and the War." One entire session, on Friday morning, was devoted to the discussion of special war projects to meet the needs of youth.

Throughout, this laudable enterprise enjoyed the patronage of Archbishop McGuigan, of Toronto, who, at the first opportunity, welcomed the delegates in an eloquent address. That it has been possible to conduct in Canada under present circumstances what was in truth a Social Week for Catholic Youth should give the

laity engaged in Catholic Action in our country furiously to think.

A detailed analysis of the vocational guidance council is presented in the Monthly Activities Letter for October issued by Rev. Edward A. Bruemmer, second vice-president of the C. V. in charge of the youth movement.

Pointing out that a council established in a parish can help young people to make a prudent choice of their life work, to obtain employment as well as to retain it and advance in their chosen fields, Fr. Bruemmer adds that a parish employment bureau may be conducted in conjunction with a council.

Emphasis is placed on the delegation of specific tasks within the council, to a Catholic physician, attorney, business man, etc. Attention is also called to the value of night and correspondence schools, and of efforts to prevent youth entering "blind-alley" jobs.

Among activities suggested for the month are saying the rosary daily during October, study of the C. V. resolutions, sponsorship of hiking parties and preparation for the winter athletic program.

Beginning with the October issue the Activities Letter appears in printed form.

Co-operation and Credit Unions

Co-operative Ownership of Farm Machinery

IT is a recognized fact that the cost of farm machines imposes heavy burdens of a financial nature on farmers. Co-operative ownership of at least a part of the mechanized farm implements now in use would seem a possibility worthy of serious consideration on the part of farmers. In some countries of Europe expensive farm machines are owned by a co-operative group, very much as in former times large baking ovens, constructed of stone or bricks, were communal. It is, of course, necessary to determine with a degree of exactness the conditions recommending one form of ownership in preference to another.

By applying a summary of the average cost of farming, operating and repairing the commonly used farm machines, Mr. A. J. Schwantes, of the Agricultural Engineering Division, University Farm of Minnesota, aids our knowledge of a problem not generally taken into account in discussions of the agricultural situation. The machines under consideration are: the tractor plow, disk-harrow, mower, binder, silo-filler, corn picker and manure spreader. It is regarding these instruments of production Mr. Schwantes reports:

First cost of a two-bottom tractor plow was \$125; it lasted ten years, was used sixteen days a year and cost \$1.30 per day.

A single disk harrow cost \$140, lasted fifteen years, was used fourteen days a year and cost \$1.40 a day.

A mower cost \$100, lasted fifteen years, was used only six days a year and cost \$2.25 a day.

Binders cost \$200, lasted sixteen years, dur-

ing which time they were used an average of six days and cost \$4.20 a day.

A silo filler costs \$300, lasts ten years, is used eight days a year and costs \$5.85 a day.

A corn picker costs \$725, lasts ten years, is used fifteen days a year and costs \$7.50 a day.

Manure spreaders sell for \$175, are used about fourteen years for 25 days each year, and the daily cost is 90 cents.

Here are machines costing almost eighteen hundred dollars which stand idle, not infrequently exposed to the weather, for the greater time of the year. This is an economically unsound condition. Whenever the blast furnaces, etc., of the steel trust are idle, the country is immediately informed. Capital grieves over the loss of income from the investment. The value of idle farm machinery must reach a tremendous sum. In the meanwhile most farmers pay interest for 365 days a year on the notes they gave to implement dealers in payment of the machines used by them so rarely.

Evidently basing assertions on information obtained from Mr. Schwantes, a St. Paul daily comments: "Individual farm experiences show that doubling the annual use of a machine has little effect on its life and results in a much lower cost per unit of work. This is a strong argument for co-operative ownership of machines, custom work or exchange of power and implements between neighbors. It is important that the farm operator have adequate machine capacity to do his work promptly and efficiently." It is the latter statement points to the objection most farmers would advance were they solicited to help inaugurate a plan of mutual

aid intended to facilitate the co-operative use of farm machinery. It would probably be necessary, we believe, to exclude the tractor plow from any such endeavor. On the other hand, the silo filler, the manure spreader and, possibly, also the corn picker seem adaptable to co-operative ownership and use.

When once the success of conferences of parish credit unions becomes better known, it is more than likely other associations of this nature will be formed. Since its establishment a few years ago, the South East Missouri Parish Credit Union Conference has conducted a series of helpful quarterly meetings, at which

problems of mutual interest are discussed by the delegates.

At the regular meeting held in Cape Girardeau in August the advantages of this type of federation were set forth clearly. The guest speaker, Rev. Bernard A. Timpe, of St. Louis, delivered an excellent address, pointing out sound principles of credit union practice.

Also of interest were the reports of operations submitted by six of the member units; these disclose that all of the organizations are in a flourishing condition. Certain of the unions are not large, but all are operating according to correct principles of credit union management.

The affiliated groups reported they have some \$18,000 on loan to members. This figure represents well over three-fourths of the total assets of the six units, with a membership of 618. Of this number 207 were listed as borrowers at the close of the month of July.

Mutual Insurance Companies

Mutual Help in Action

MAN'S natural tendency to engage in mutual help found expression in the 19th century in organizations known as fraternal. And this despite the fact that the times were not propitious for undertakings of this nature, because the type of individualism rife at the time and to this day, was more prone to promote self-interest than mutual help. Strange as it may seem, well conducted fraternal have weathered the storms of a number of depressions.

In this regard the biennial report of the Supreme Secretary and Supreme Treasurer of the Catholic Knights of St. George, covering the two years from Jan. 1, 1938, to Jan. 1, 1940, proves revealing. While the former officer reports total ledger assets of \$4,758,180.67, it is from statements made by the Supreme Treasur-

er one learns that up to April, 1938, \$7,320,603.87 were paid to beneficiaries of deceased members of the order since its foundation. In addition, the Sick Benefit Fund from July, 1895, to April 1, 1938, distributed no less than \$1,964,409.50 to members of the organization taken ill. To which sum must be added the \$108,870 paid to sick members during the twenty-four months ending on April 1st of the present year. As our readers know, the Catholic Knights of St. George also conduct a home for aged members, well located on the Ohio river in West Virginia.

Mutual insurance is, after all, a form of co-operation and as such assumes particular importance in an age and country making an effort to overcome the evils of an economic system which promotes the accumulation of wealth, and what goes with it, financial and economic power, in the hands of the few.

Rural Problems

School on the Land

A PLAN for the consummation of which we have long hoped and exerted some efforts has come to life in the Marylake Farm School, located near the village of King City, Ontario, twenty miles north of Toronto. Founded by the Basilian Fathers, the new institution aims to give farm boys an opportunity to make their high school studies under Catholic auspices and rural conditions.

To put this opportunity within the reach of the ordinary farmer's son the fees for board and tuition are set as low as \$150 for the year. The student, however, will help with the farm work and in this way make up the equivalent of another \$150 by his labor. Thus he will be paying about \$300 a year. The manual labor required will not be more than three hours a

day, and five on Saturday, but full time during the month of July or August will also be required. The amount of time devoted to class will be five hours, and to study, not less than three hours a day.

Some day it will be possible to relate just how willing a distinguished prelate of our country had been to promote the founding of a School of Agriculture, to be conducted in his Diocese by the members of an Order whose traditions are of the land. More recently, the Catholic Aid Association of Minnesota has endeavored to put a large dairy farm in Wisconsin, well suited for a Farm School, in the hands of a Congregation which conducts institutions of this kind in several countries. Lack of priests and brothers suitable for such an undertaking made acceptance impossible.

SOCIAL REVIEW

CATHOLIC SOCIAL ACTION

FOUR nuns were among those honored at the annual Quebec Exhibition for their work in the promotion of rural well-being. They were decorated with the provincial honor of "Agricultural Merit." This year marked the fiftieth anniversary of the order's institution in Quebec.

Also honored were Father Nobert, of the Oka Agricultural Institute, and the Rev. Alphonsus Sirois, director of the agricultural school at Rimouski.

AT the annual meeting of the Catholic Social Guild of England, held at Oxford in August, Fr. O'Hea, hon. secretary, reported a membership of 3,443 as against the record of 3,910 last year. In view of the many absences from home by war services and evacuation, the difficulties of contacts and organization through the winter black-out the membership was not bad. Relatively the total subscribed is even better, showing a shrinkage of about a hundred pounds.

There had been a marked drop in the enrollment of new members, 352 during the year as against 781 last year. Public meetings and other means of propaganda have been exceedingly difficult to promote, and the Guild particularly welcomed new members who had joined by their own initiative.

In spite of the difficulties the study clubs have kept on and some 180 were at work during the past season. Week-end schools had been held at Liverpool, Bradford, Glasgow, Deepcar and Sheffield, and *Rerum Novarum* celebrations in London and on Tyneside. Days of Recollection were held at Glasgow, London and Manchester. The saddest blow inflicted on the cause of the C. S. G. has been the temporary closing of the Catholic Worker's College, situated at Oxford.

WITH a view to impress upon the Catholic public the importance of a well organized press and to concert suitable measures for the co-ordination and furtherance of the efforts of the clergy and the laity for the advancement of Catholic literature, a Press Conference was held at Mangalore, India, the Bishop of the See presiding. The conference was held under the auspices of the Diocesan Board of Catholic Action, and over 500 attended. The organizing secretary, Mr. Gratian Colaço, pointed out the dangers of the irreligious press, which begets religious indifference. Pope Pius X once said that neither the clergy nor the laity made use of the press as they should. "When the poison of the bad press is spread everywhere, an antidote is necessary."

The Secretary announced the formation of a press committee by the Diocesan Board of Catholic Action and outlined its functions: To bring together Catholic writers and form them; to select and train specialists to study and write on present day problems affecting Catholic life; to obtain special literature; to arrange for meetings and lectures of journalists; and to co-ordinate the activities of Catholic writers.

Mr. U. Kannappa, District Educational Officer, suggested that the Committee should publish when occasion demands leaflets, in the local languages, to put forward the Catholic point of view. Mr. Arthur Cunha suggested a revival of the Konkani Catholic Truth Society and also publications in Canarese and Tulu.

JUVENILE CRIME

CONVINCED that existing methods of dealing with youth accused of crime fail to check crime, and in many instances are potent factors in the increase in crime, the American Law Institute for the past two years has been carrying on work in the field of criminal justice as it relates to youth between 16 and 21. An advisory committee was appointed to formulate general principles underlying the treatment of youthful offenders, and the Institute undertook the drafting of appropriate legislation relating to offenders between 16 and 21 and not within the jurisdiction of the juvenile court.

A Criminal Justice Committee of ten members drafted two model acts: The Youth Correction Authority Act and the Youth Court Act. In "Treatment of Youth Convicted of Crime," Dr. William Draper Lewis, director of the Institute, summarizes the fundamental principles, the development, and provisions of these two acts.

SOCIAL INSURANCE

WISCONSIN does not permit the payment of unemployment compensation benefits to workers employed in canning fruits and vegetables solely within the active canning season unless they earned \$100 or more in other employment in the preceding year. The Wisconsin law also provides that, if an employer's account has not had benefits charged against it to a stated amount, he does not need to pay unemployment compensation taxes. So canneries in that State are exceedingly careful not to hire workers who have had previous employment for which they have earned \$100.

In Pennsylvania the Superior Court has denied benefits to a worker who died from typhoid fever contracted when he drank contaminated water supplied by the employer. The court held that the exact date when the germs that caused the man's death entered his body could not be proved and therefore this case was not an accident.

Writing in the *A. B. C. Reporter*, R. E. Wenzel condemns the tendency toward technical decisions which block benefits that should be paid. He stresses that neither the employer who has paid the premium, nor the worker, who is denied benefits, gains by such decisions.

THE POLITICAL MACHINE

THE important role the "machine" occupies in the political life of the nation is well described by an anxious New Dealer, who is convinced it will take "every Democratic vote, reactionary, machine, and New Deal," to prevent Roosevelt's defeat in November. And only machine politicians know how to bring out the vote. Writing from Milwaukee to the *Nation*, Peter Olson declares: "The election will be decided, as usual, by the way the great mass of inert, unpolitical citizens can be shoved. And that means machine organization, of whatever kind is needed in each locality. It means the organization work of all the boys Jim Farley called by their first names. This is no time for unrealistic idealistic purges. George Peek and

Governor White may jump the reservation without serious loss, but if Jim Farley's boys take a walk, it's all up with the New Deal."

Mr. Olson admits: "I don't know anything about Flynn [Farley's successor] except that he is a man who knows the value of ward organization and can probably swing New York State. Those are two vitally important assets. No brain-truster could do as much. Roosevelt has got to have somebody whose major interest is the local county and ward clubs. Corcoran and Cohen, Berle and Hopkins may be full of bright ideas, but they don't drag the voters down to register and see that Aunt Hester is called for with a car on Election Day."

FARM CHEMURGY

SOMETIME in October the U. S. Department of Agriculture intends to open a 12-man laboratory at Peoria, Ill., to study the use of corn as a base for synthetic rubber, plastics, and motor fuel, with major emphasis on the last. Critics point out that even a 10% blend of alcohol with the 22,000,000,000 gallons of gasoline used annually in the U. S. would call for 2,000,000,000 gallons of the proposed corn derivative, entail an investment of \$250,000,000 for plant, and up the annual fuel cost of motorists about \$700,000,000. The promoters of agrol—alcohol from agricultural products—tell a different story.

A recent visit to Ford's Rouge plant revealed that plastics will be much more extensively used for interior decorations. Two-toning of body colors and greater application of stainless steel and chromium-plated ornamentation are probably counted upon to embellish exteriors so as to catch the eye of a more freely spending public in 1941.

ADVERTISING FARM PRODUCTS

THERE is a growing tendency among the producers of fruit to advertise their wares co-operatively. Large sums of money are even now being spent by co-operatives, particularly for advertising citrus fruits. According to the *Poultry Tribune*, the advertising budget of such groups of growers is as follows:

California Citrus (Sunkist).....	\$2,000,000.00
Florida Citrus (Seald-Sweet).....	1,100,000.00
Texas Citrus (Tex-Sun).....	300,000.00
	<hr/>
	\$3,400,000.00

Other fruit and vegetable growers, advertising co-operatively, expend the following amounts in an effort to stimulate consumption of their products.

Idaho Fruit and Vegetable.....	200,000.00
American Cranberry Exchange.....	170,000.00
California Walnuts	350,000.00
Hawaiian Pineapple	750,000.00
Washington Apples	218,000.00
Bartlett Pears	130,000.00
California Raisins (Sun-Maid).....	150,000.00
California Prunes and Apricots.....	125,000.00
Pea Cannors	150,000.00

The *Poultry Tribune* is now engaged in an effort to induce the poultry raisers to advertise. "To be effective in really getting folks in cities to eat more eggs and poultry meat," says an article devoted to this subject, "no less than \$100,000,000 a year will be needed."

MIGRANT FIELD HANDS

THE Middle West has many counterparts of the Southwest's "Okies," the special Congressional committee on interstate migration of destitute citizens has been informed. In Indiana it's the tomato harvesters, said Ben Deming, Indianapolis, State supervisor of field office operations, Indiana unemployment compensation division. He said that migrants from Kentucky, Tennessee, Missouri, Illinois and Ohio annually enter Indiana to pick the 100,000-acre, \$5,000,000 tomato crop between early August and Oct. 1, because local residents refuse "sub-standard working conditions and wages."

Prof. William G. Murray, of Iowa State College at Ames, said one of his State's big troubles was a two-way movement toward bigger farms, displacing tenants, who in turn seek small, self-sufficing or part-time units. He attributed the trend away from medium-sized farms to modern tractors and similar equipment. Migrants in Minnesota are in the sugar beet industry, timber, truck gardening and canning, general agriculture and Great Lakes shipping, said Director Walter W. Finke, St. Paul, of the State Department of Social Welfare. He estimated the total at between 15,000 and 25,000.

MILITARISM

ONCE upon a time Americans thought militarism a curse possible only in monarchies. Later the rearming of Germany was a deceptive trick resorted to by Hitler to hide his inability to overcome unemployment by other more rational means. At present we are deeply engaged in both experiments.

The country is starting out to spend on armaments in the next three or four years an estimated \$20,000,000,000. Annual outlays will approximate 10 percent of the national income, and, at the high around 1942-43, may reach 15 percent. In addition, fairly heavy relief expenditures will be continued, so that total Government disbursements will be more than doubled.

This scale of expenditure undoubtedly will have marked effects. It might perhaps add one-third to industrial output at the anticipated 1942-43 peak. One-third added to the present advanced level would mean about 160 on the new FRB index. The rise may not be that sharp, however. Should it go only one-third above the average of the three pre-war years, 1936-38, it would mean only 135. But what of the end?

DICTATORSHIP

ACCORDING to Walter Robb, writing to the *Chicago Tribune* from Manila, the Philippine Assembly has made President Manuel L. Quezon a formal dictator for a term of two years. This was at Quezon's own request, on grounds of meeting emergencies brought on the Philippines by the fascist wars in Europe and (to a lesser degree) Japan's war against China. The assembly does not abandon its field formally, however, and requires that Quezon report to it his use of his dictatorial authority 10 days after its ensuing sessions convene. Quezon says (in speeches to University of the Philippines students and alumni) that his aim is partyless democracy.

No party fiscalization of democratic administration is at all necessary, he says, though it will take time to educate the Philippine people (as it would any people)

to the partyless plan of democratic procedure; and he claims to want his dictatorial powers in behalf of the welfare of the masses, called in the Philippines "los pobres" or the poor. He says the constitution is a fiscalizing authority, far more effective than minority parties, and that a free press, guaranteed by the constitution, is another check on public administration. He says that in many secret meetings, in the Philippines, the minority has dickered with the majority (Quezon's Nacionalistas) for jobs and patronage, and that the most independent criticism he has had has come from the press and the university; that is, from academic freedom and freedom of the press.

APPRENTICESHIP

THE difficult subject of apprenticeship is receiving greater attention at present in our country than it has been accorded in the past. Recently 70 apprenticeship agreements were approved for the plumbing industry in Minneapolis and St. Paul in conformity with the Minnesota volunteer apprenticeship law of 1939. Apprentices are under supervision of local joint apprenticeship committees in each city, composed of equal representation of employers and employees.

The program calls for 7,600 hours of training on the job and 600 hours of related instruction. The related instruction is being given at the St. Paul Vocational school and the Minneapolis Dunwoody institute. Certificates on completion will be issued apprentices by the State director.

NEUTRALITY

ERE the decision had been made, whether or not the United States should transfer 50 destroyers to Great Britain, the *United States News*, of Washington, attempted to obtain "a cross-section of authoritative opinion on this subject" by asking "outstanding naval experts, legislators and authorities in international law: should U. S. give Great Britain 50 destroyers, and, if so, what should be basis of transfer?" Few of the replies considered the implications of neutrality. Two did so; their authors are both retired admirals.

Rear Admiral W. B. Fletcher, Retired, Orr's Island, Me., Member, General Board of Navy, 1916-17, answered: It is immaterial whether they be transferred through Canada or directly.

If transferred, the situation would be analogous to the case of the Alabama fitted out for the Confederate States in England during our Civil War, and not allowable under international law as then recognized. But international law as understood up to 1914 is no longer recognized as bearing on international affairs, when it does not suit.

If necessary to the British, the transfer should be made on the basis of national interest.

Rear Admiral P. R. Belknap, Retired, New York City, Commander, U. S. Mine Squadron, North Sea, 1918, Director, Strategy Department, Naval War College, 1919, answered: In the '70s, England paid us \$15,000,000 for having allowed Confederate raiders to escape. Shall we repudiate that claim, and return the money? For in the proposed destroyer transfer our guilt would be worse, our Government taking the lead in a sort of "gun-running." In effect, and in international law, it would be an act of war against a nation with whom we are officially at peace, making a mockery of "short of war" and our cherished sincerity.

If and when Congress declares war, we should engage as a principal, not an auxiliary.

UPHOLDING RIGHT TO UNION MEMBERSHIP

AT Boston the United States Circuit court of Appeals held that an employer could not refuse to hire a job applicant solely because of union connections. It ruled that such "black-listing" would nullify existing prohibitions set up by the national labor relations act.

The court's far-reaching decision—split two to one—came as it ordered the Waumbec Mills, Inc., of Manchester, N. H., to pay back wages to two men who have never worked for the corporation, and to offer jobs to both. One worker was allowed \$1,600 and the other \$772.

Upholding an order of the national labor relations board, the court said: "If employers are free to pursue a policy of blacklisting applicants with labor union records, then the other prohibitions of the labor act are of little worth."

"This emphatically does not mean that an employer may not lawfully decline to employ a union applicant any more than does the prohibition against a discriminatory discharge forbid an employer ever to discharge a union man. In either case, the statutory test is whether the applicant was rejected or the employee discharged on account of union membership or activity, or on account of some permissible criterion."

CO-OPERATION

IN promoting the co-operative movements during war time, the Chinese Government, through the Co-operative Enterprise Administration of the Ministry of Economic Affairs will launch a five-year program beginning this year. This program will include a war area co-operative promotion plan, a co-operative organization and working scheme, a serviceman's consumer co-operative league, a disabled soldiers' productive society, and many others. According to the program, a nationwide training school for co-operative workers is to be established as a preliminary step towards launching this 5-year plan.

Early in 1940 various co-operative experimental centers in the provinces of Szechuan, Yunnan, Kweichow, Sikang, Hunan and Shensi will be established, thus spreading the movement on a uniform and systematic basis. Particular emphasis will be given to starting consumers' and transportation co-operatives in order to strengthen the movement.

A series of marketing co-operatives to be financed with \$5,000,000 from the four government banks will be established by the administration, to give better marketability to farm produce in areas where the movement has not yet gained a firm foothold. (Whether these co-operative endeavors will observe Rochdale principles and methods or those of Moscow remains to be seen.)

REFORM OF LAND-TAXATION

OUT of a North Dakota WPA project comes a recommendation that rural property be taxed on a new, scientific basis—soil analysis, productive capacity, and distance from market. It is contained in a report on tax delinquency sponsored by the State tax commission and the advisory board of the State of North Dakota.

More than a third of the State's 44,994,609 acres were found to be either publicly owned or more than five years tax delinquent.

HISTORICAL STUDIES AND NOTES

CATHOLIC CHARITY IN THE ARMY, 1861-65

(Concluded)

PASSING from talk to action, many interesting aspects of chaplain life present themselves. Among sacerdotal duties, providing an altar would take precedence. Father Corby, C.S.C.,¹⁾ describes how he helped himself in a dense woods. Soldiers "drove four crotched sticks in the ground and put two short pieces, about two and a half feet in length, from one crotch across to the other; they can cut down a tree, and having cut off a length about six feet, split the log in two, and placed the pieces of split timber, flat side up, lengthwise, to form the table of the altar." Assuredly, things were not always that crude. In May, 1862, a large tent served as a church, and in 1863 for a St. Patrick's day celebration a sort of church was erected by planting pine posts for skeleton walls and by intertwining pine branches for the roof. Father Corby celebrated the Mass, Father O'Hagan, S.J., preached, and General Meagher directed the military band. The same year a collection was taken up for the poor of Ireland which netted \$1240.50 and demonstrated that collections can't even be dodged by joining the army.

A good conscience begets courage, and since the soldiers needed it not only to fight the foe, but also to meet their Judge, the chaplain was busy hearing confessions before and after the battle. Though the law of the land did not place him in the front rank, his duty did. Father Ouellet, S.J., gained renown during the battle of Malvern Hill by going along the battle front with a stole around his neck and a lantern in his hand asking each victim, "Are you a Catholic? Do you wish absolution?" Father Bliemel, O.S.B., was wounded in the battle of Jonesborough while hearing the confession of a dying soldier, and he himself died on October 5, 1864. Besides hearing confessions, general absolution was given. At Antietam, on September 17, 1862, the Confederates were offering stiff opposition. Father Corby's men were doing "double quick," so the zealous priest gave rein to his horse and, galloping along the lines, he told his men to be sorry for their sins. Arriving at the front, he turned his steed for a moment to give absolution and then rode on with General Meagher to battle. At Gettysburg, on the afternoon of July 2, 1863, he solemnly gave general absolution. Standing on a boulder, he explained what he was about to do and exhorted the men to contrition. The flags were dropped; the men fell on their knees; Father Corby looked heavenward and extended his hand in absolution.

Since liquor is a standard temptation for soldiers, the pledge was often given in private, and Father Dillon, C.S.C., on November 17,

1861, after preaching about temperance, asked his audience of seven hundred to take the pledge. Evidence of eloquence lies in the fact that all were persuaded, and soon a regular temperance society was functioning.

After pay day, it was not unusual for chaplains to play the rôle of bank messenger by forwarding the soldier's money to his family, thus keeping it from being squandered. Early in 1862 the *Milwaukee Sentinel*²⁾ noted that Father Hogan, chaplain of the Excelsior Brigade, transmitted \$9000 to soldiers' families, and Father Cooney, C.S.C., returned regularly to Indiana with the money of his men to deposit it or to deliver it to their families.

Occasionally chaplains had difficulties of their own, but in general there was no friction with the authorities. Father Taladrid, Spanish chaplain of the First New Mexico Infantry, broke the army law by playing *monte* (a Spanish gambling game played with cards) and found it hard to extenuate the charge. His superior, Bishop Lamy, also settled a grievance by garnisheeing \$136 of the chaplain's salary which he claimed for a chalice, vestment, and other items.³⁾ Father Lambert of the 18th Illinois Infantry was accused by the officers of his regiment of not holding services and of neglecting the sick. The charge, however, is elucidated by the petition for removal which states that nine-tenths of the men were Protestants and "holding strong prejudice against all Catholic priests."⁴⁾ Waiving a few such incidents, the Catholic chaplain was an admirable character and was recognized as such.

During the Civil War, the Protestants were very active and their zeal is partly attested by the avalanche of religious literature which they released upon the army. Their most powerful organization was the United States Christian Commission, organized in the autumn of 1861. It was an amalgamation of all the Y. M. C. A.'s and its purpose was to provide oral instruction, to circulate the Bible and other literature. The funds, in excess of \$6,000,000, were gathered chiefly by women.⁵⁾ The Catholics were unable to do the same, but some feeble attempts to offset it were made.

The *Freeman's Journal*, October 4, 1862, carried a notice that Catholics in many camps felt that no one was interested in their souls. "They say that they want chaplains, and that they have them not. They say that they want books and Catholic reading, and that nothing is offered them except trash from Protestant sources, offensive at once to their faith, their reason, and their good taste." In the next issue a Brooklyn correspondent similarly bewailed the literary destitution of Catholic soldiers at David's Island. The *Wahrheitsfreund* re-

²⁾ *Milwaukee Sentinel*, February 8, 1862.

³⁾ Germain, op. cit., p. 95 sq.

⁴⁾ Ibid., p. 73 sq.

⁵⁾ See *Wahrheitsfreund*, March 8, 1865, February 14, 1866, for Catholic attitude.

¹⁾ Corby, op. cit., *Passion*. The following incidents are taken from the same source.

printed the notice of October 4, but nothing eventuated. Next spring a letter appeared from Chaplain Fusseder, lamenting the ubiquitous Protestant tract and pointing out that for lack of literature soldiers read anything and are tainted by it.⁶⁾ The editor reiterated the chaplain's views and urged his readers to forward their used Catholic periodicals. The *Catholic Telegraph* made a like appeal, but the combined efforts were productive of little. Later several priests anonymously suggested that the *Wahrheitsfreund* form a society among its readers to provide Catholic literature. The enthusiastic editor proposed that groups be formed in every parish and that the bishop of each diocese appoint a committee to administer the funds. Offerings in cash and kind began to trickle in, but disappointment soon overtook the editor.

If the Church failed to place adequate literature in the camps, she compensated by sending sisters into the military hospitals to perform the duties of nurses. This benefit can be appreciated only upon reflecting that the first trained nurses in the United States graduated long after the war was over. While the nuns were not trained nurses, they were skilled along those lines. Ellen Ryan Jolly asserts that the first class of trained nurses graduated from Bellevue Hospital, New York City, in 1872. The records of the hospital, however, show that its nursing school opened May 1, 1873, and graduated fourteen on February 1, 1875. The first genuine class seems to be that of the New England Hospital for Women and Children, Boston, which began in 1872 and was graduated in 1873.⁷⁾ The work of the Catholic sisterhoods stands out even more boldly upon contemplating the nuns serving Catholic and Protestant alike despite the lurid calumnies about convents which were characteristic of the past century.

Speaking of maligned people recalls the fact that even the Pope aided in alleviating the sufferings of the soldiers, for in 1864 Pius IX, through Cardinal Barnabo, contributed \$500 for that purpose. The money was sent to Bishop Timon of Buffalo, who forwarded it to Mrs. Horatio Seymour, head of the U. S. Sanitary Commission, with the note that he believed there could be no better means of accomplishing the wish of His Holiness. Thereby the prelate not only endorsed that organization, but he also

made manifest the universality of Catholic charity.⁸⁾

Just as Spring Hill College⁹⁾ and Notre Dame University surpassed other institutions in providing chaplains, so did some sisterhoods excel in furnishing nurses. While chaplains were tolerably welcome, nursing sisters were in actual demand. Approximately six hundred are known to have served, representing the Sisters of Charity, Daughters of Charity of St. Vincent de Paul, Sisters of St. Dominic, Sisters of the Poor of St. Francis, Sisters of the Holy Cross, Sisters of St. Joseph, Sisters of Mercy, Sisters of Our Lady of Mercy, Sisters of Our Lady of Mt. Carmel, Sisters of Providence, and Sisters of St. Ursula.¹⁰⁾

The Daughters of Charity of St. Vincent de Paul furnished at least two hundred and thirty-one nurses. Twenty-six were active on the battlefield and in the hospitals of Gettysburg. Eighty-seven formed part of the ambulance corps serving on land and on water, twenty-nine attended Lincoln Hospital in Washington, and eighty-nine served Satterlee Hospital, Philadelphia, where at one time six thousand soldiers were accommodated. Father Peter McGrane was chaplain and the baptismal register shows fifty-seven entries.¹¹⁾

In 1861 a message from the Governor of Indiana was delivered to Father Sorin, president of Notre Dame. It was a request for twelve sisters of the Holy Cross. Six left at once for the hospital at Paducah, and more followed until over sixty-three were in service. One of their large hospitals was at Mound City, Illinois, staffed with twenty-eight sisters. The hospital, consisting of some twenty-four unfinished warehouses, housed as high as two thousand patients, and in 1862 it was reported that over two hundred soldiers had been baptized there before death, owing to the work of the nuns.¹²⁾

The Sisters of Charity were active in New York and in the environs of Louisville and Paducah. Archbishop Purcell deputed nuns of the same order to hospital work, and they proved their mettle at Camp Dennison, near Cincinnati, and on floating hospitals. The *Telegraph*, June 8, 1861, appealing for a horse and wagon and sundry items, declared:

"There are now seven Sisters of Charity engaged in the care of the sick at Camp Dennison. The visit to the different hospitals is equal to a journey of two or three miles. There are about 12,000 men in the encampment. The Sisters have to walk in mud and water over their shoe tops in heavy rains."

⁶⁾ The nursing sisters were aware of this and tried to counteract it by distributing in their hospitals whatever literature they could lay hands on. See *Wahrheitsfreund*, March 18, 1863, April 29, 1863.

⁷⁾ Ellen Ryan Jolly, *Nuns of the Battlefield*, (Providence: 1930) 4th ed., p. 21; Linda Richards, *Reminiscences of America's First Trained Nurse* (Boston: 1911); Lavinia Dock and Isabel Stewart, *A Short History of Nursing From the Earliest Times to the Present Day* (New York: 1933) 3d. ed.; letter to the writer from Blanche E. Edwards, Superintendent of Nurses, Bellevue Hospital, New York City. Bellevue was the first hospital to insist on the Nightingale principle that full authority reside in the superintendent of nurses who was to be a nurse, not a physician or layman.

⁸⁾ Charles G. Deuther, *The Life and Times of Rt. Rev. John Timon (1870)*, pp. 293-4.

⁹⁾ Michael Kenny, *Catholic Culture in Alabama; Centenary Story of Spring Hill College 1830-1930* (New York: 1931), p. 209 sq.

¹⁰⁾ The following (about the sisters) is drawn mostly from Jolly, op. cit.

¹¹⁾ American Catholic History Society Records, VIII, p. 408.

¹²⁾ *Wahrheitsfreund*, May 14, 1862.

Forty Dominican nuns were active at Perryville, Nashville, and Memphis. The Sisters of the Poor of St. Francis conducted three military hospitals in Cincinnati, one in Columbus and one in Covington, in addition to an orphanage for soldiers' children. Great though their work was, only nine names have escaped oblivion. The Philadelphia Sisters of St. Joseph were active at Camp Curtin, Harrisburg, and they also conducted a hospital in a Methodist church at the same place. Nuns of this sisterhood at Wheeling gave the services of ten sisters to the distressed nation.

The Sisters of Our Lady of Mercy, Charleston, had charge of Ropen Military Hospital and its affiliated tent hospitals. Between thirty and thirty-five were on duty, but the names of only eighteen are known. On the other extremity of the South, at Galveston, the Ursulines nursed the sick in their own buildings. Members of six communities of the Sisters of Mercy served in various hospitals. All told, eighty-eight saw service on land and on water after leaving their convents in Baltimore, Chicago, Cincinnati, New York, Pittsburgh, and Vicksburg.

Numerous florid eulogies could be quoted pertaining to the work of the nuns, countless captivating incidents could be cited, but it would be futile for the labor of love defies description. The same holds true for the chaplains, the dispensers of Divine Grace to those who gave the last full measure of devotion that the nation might live.

BENJAMIN BLIED,
St. Francis Seminary

COLLECTANEA

AMONG the priests of our country who seventy and more years ago supplied the need of books for clergy and laity, Fr. Theodore Noethen deserves mention. Although all of his studies had been made in Europe, Germany and Rome, the long time pastor of the Church of the Holy Cross at Albany, N. Y., busied his pen with translations from the German and the French into the English language. Copies of a number of his books have by this time found their way to the C. V. Library of German-Americana; the most recent acquisition of this kind came to us from Texas, a translation of "*Via Crucis*, Forty-six Meditations for Every Day in Lent," translated from the German of Rev. Dr. John Emmanuel Veith, preacher of St. Stephen's Cathedral, Vienna. The publisher was Patrick Donahoe, of Boston, where the book was produced in 1872.

In the preface, Fr. Noethen announced, writing on the day of the Feast of the Conversion of St. Paul:

"We are now engaged in translating another volume of Rev. Dr. Veith's writings, in which the nature and efficacy of the Sacraments are explained; it is entitled: 'The Cure of the Man Born Blind.'" Whether the book was completed and published, we have been unable to ascertain.

The volume spoken of, *Via Crucis*, had a distinguished convert for its author. John Emmanuel Veith was none other than one of the two sons of Dorothea Schlegel, the wife of Friedrich von Schlegel and the daughter of the well-known rationalist Moses Mendelssohn, the friend of Lessing. Falling in with the spirit of the age, she gave up her husband, the banker Veith, of Berlin, for the sake of one of the *esprits forts* of the last decade of the 18th century, the author of a notorious novel, "*Lucinde*." After her husband had divorced her, she married Friedrich Schlegel. Both converted, Schlegel to lend his powerful aid to the rebirth of the Church in Germany and Austria. Dorothea's two sons—one became a distinguished painter and the other an equally distinguished preacher at Vienna—also converted.

Little attention has been paid so far by the historians writing on the development of American civilization in the 19th century to the influence exerted by German immigrants on the labor movement in the United States or their participation in the efforts to introduce and propagate Communism (both utopian and evolutionary) and Socialism of various shades of color, so frequently attempted over a period of a hundred years. Even Professor Faust's work "*History of the German Element in the United States*" (Boston, 1909) does not accord this subject sufficient attention. One looks in vain, for instance, in his work for the name of Joseph Dietzgen, the "Proletarian Philosopher," of whom the "Grosse Herder" says: "Writing an easily understood style, he taught an empirical noetic theory and a historical-materialistic theory of social ethics." Evidently Lenin had studied Dietzgen's writings; he refers to him thus in his pamphlet on "Religion":

"Dietzgen senior, who must not be confused with his equally pretentious but far more inept son, correctly, neatly, and clearly expressed the fundamental point of view of Marxism on the philosophical currents which hold sway in bourgeois countries and gain the attention of their philosophers and publicists, when he said that in modern society a professor of philosophy, in most cases, is nothing but the 'diploma-ed' lackey of clericalism." (N. Y., 1933, p. 29)

Joseph Dietzgen, born into a middle class family—as we happen to know—at Blankenberg near Cologne on December 9, 1828, died in Chicago on April 15, 1888. He had followed to that city his son Eugen, the one to whom Lenin refers. Eugen Dietzgen founded and conducted a flourishing business in Chicago, from which he retired after about a decade to devote himself to editing and publishing his father's works. He returned to Germany for this purpose. Fr. Ming, S.J., knows the elder Dietzgen well, and refers to him frequently in his books: "*The Characteristics and the Religion of Modern Socialism*" (N. Y., 1908) and the companion volume, "*The Morality of Modern Socialism*" (N. Y., 1909).

BOOK REVIEWS

Received for Review

- Confrey, Burton. *Following the Liturgical Year. The Magnificat Press, Manchester, N. H., 1940. Cloth, 271 p. Price \$2.00.*
- Czernin, Wolfgang, O.S.B. *Ein Leib — Ein Brot. Der Kommuniongesang der Liturgie. Freib. i. Br., 1939. B. Herder Book Co., St. Louis. Cloth, 418 p. Price \$1.50.*
- van de Velde, Anton. *Das Herz kämpft. Verdeutsch von Erich Stück. Freib. i. Br., 1938. B. Herder Book Co., St. Louis. Cloth, 232 p. Price \$1.50.*
- Casper, Dr. Josef. *Geheimnisse unseres Glaubens. Eine Darstellung der Glaubenslehre f. Laien aus dem Geiste d. Liturgie. Freib. i. Br., 1939. B. Herder Book Co., St. Louis. Cloth, 219 p. Price \$1.50.*
- "Zeugen des Wortes" Series: No. 21, Caussade, J. P. *de Ewigkeit im Augenblick. 82 p.; No. 22, Gebete d. Urkirche. Ausgewählt u. übertragen v. Ludwig A. Winterswyl. 79 p.; No. 23, Cyprians von Karthago Hirtenschreiben aus der Zeit der Bedrängnis. 85 p. Freib. i. Br., 1940. B. Herder Book Co., St. Louis. Stiff covers, each 50c.*
- The Unavoidable God. Booklet No. 15. Rumble and Carty "Radio Replies," St. Paul, Minn., 1937. p. c., 57 p. Price 10 cts.
- The United States and World Organization During 1939. Carnegie Endowment for Internat. Peace, N. Y., 1940. p. c., 50 p. Price 5 cts.

Reviews

- Goldstein, David. *Jewish Panorama, Boston, Catholic Campaigners for Christ. 1940, pp. xvii, 394. Price \$3.*

WITH *Jewish Panorama* David Goldstein, the well known "Campaigner for Christ," has added another useful volume to his long list of published books. The author is eminently qualified to treat the Jewish problem in modern days. As the title implies, the book surveys the present situation of the Jews and only incidentally speaks of them in history. *Jewish Panorama* purports to answer "inquiries on the part of both friends and foes of Jewry, as to the nature of Jews, their belief, their distinctive character, the reasons of persecution by a convert of Judaism to Christ, who, for over thirty years, has been incorporated into the Mystical Body of Christ, the Catholic Church."

Mr. Goldstein prefaces his discussion with a lengthy statement showing that Jews are no longer to be considered a distinct "nation." Modern Jews, he asserts, have diluted Judaism with a multitude of theories, but out of the American melting-pot there have emerged three distinctive types of Jews: the orthodox, the heterodox and the paradox. Most valuable is the chapter devoted to statistics on Jews. The chapter on present-day anti-semitism is followed by an exposition of the Jewish Creed in the Talmud, which is proved to be "a mass of contradiction," and a defense of Christianity against Judaism, in which is refuted especially the claim of modern Jews that Christ was not crucified by Jews.

Zionism, the movement to resettle Jews in Palestine, is treated at great length. The Jews and their relation to Socialism, Communism and Bolshevism are also discussed. The concluding chapter sets forth the fallacies of the Jewish claims resulting from their deprivation of a king, sacrifice, altar, ephod and theraphim, and invites the children of Israel to seek the fulfillment of the Law in the Christian Religion. The appendix offers a vindication of the cosmogony of the Bible, a valuable list of explanations of Jewish technical terms, and a bibliography of books and periodicals consulted.

Mr. Goldstein's work is based on modern literature regarding the Jews (95 books and 35 periodicals), published mostly within the past ten years. The wealth of information condensed in the book is of a kind that cannot easily be found in other works. On the whole the author is most sympathetic toward his Jewish brethren, despite the abuse he has suffered at their hands. We regard it a fault of the heart that he attempts to exonerate the Jews in cases where no defense is possible.

Since he restricts his work chiefly to the Jewish problem in America, Mr. Goldstein is not led to describe the sinister influence of Jewry in Europe, particularly in France; the recent collapse of that country, however, put an end to their political influence. It is true the denationalization of the Jews in our country has lessened their antagonism against the Christians, although the Jewish heritage of past centuries is still strong enough to exert an evil influence on Jews who know nothing of the anti-Christian and blasphemous passages of the Talmud and the Shulchan Aruck.

The author gives a good account of the famous forgery of the "Protocols of the Learned Elders of Zion." Yet the Talmud and later Jewish writings furnish ample material for the contention this forgery portrays faithfully the aspirations of Jewry. In the section on the so-called Kol Nidre Mr. Goldstein speaks of the pernicious practice of Jews to forswear their promises and obligations every year. Incidentally he quotes the verdict of the Jewish historian Salo W. Baron, that professing Jews and Muslims were always beyond the jurisdiction of the Catholic Church and exempt from its administration of justice.

We do not in the least hesitate to recommend Mr. Goldstein's book without reserve. The volume amply fulfills its purpose, to enlighten Catholics concerning present-day Jewry and to spread the knowledge of Christianity among Jews. It is a sad fact that in their private lives Catholics are the worst Jew-baiters in the country, as the present writer has had the opportunity to observe almost daily for many years. To make fun of Jews is a great sport among Catholic youth. We hope Mr. Goldstein's book will be instrumental in bringing about a more charitable attitude toward the Children of Israel.

JOHN M. LENHART, O.M.Cap.

THE CENTRAL VEREIN AND THE CENTRAL BUREAU

Officers of the Catholic Central Verein of America

Episcopal Spiritual Director, Most Rev. John J. Glennon, D.D., Archbishop of St. Louis.
President, William H. Siefen, New Haven, Conn.
First Vice-President, Joseph G. Grundle, Milwaukee.
Second Vice-President, Rev. Edward A. Bruemmer, Jefferson City, Mo.
Third Vice-President, Henry J. Forst, New Ulm, Minn.
Fourth Vice-President, Mrs. Mary Filser Lohr, New York, Pres. Natl. Cath. Women's Union.
General Secretary, Albert Dobie, New Haven, Conn.
Assistant Secretary, August Springob, Milwaukee.
Treasurer, Wm. J. Kapp, New York.
Marshal, A. M. Herriges, St. Paul.
Trustees, E. A. Winkelmann, St. Louis; Bernard Schwegmann, San Antonio; Michael Mohr, Colwich, Kans.; Charles P. Kraft, Irvington, N. J.; William A. Schmit, St. Louis; August Petry, San Francisco; A. G. Wackenheim, St. Louis; Frank C. Kueppers, St. Paul; Dr. A. W. Miller, Indianapolis.
Members-at-large of the Executive Committee: John P. Pfeiffer, San Antonio; Frank Stifter, Carnegie, Pa.; Joseph J. Schumacher, Los Angeles; Edward F. Kirchen, San Francisco; Frank W. Schwartz, Detroit.
Hon. Presidents, Willibald Eibner, K.S.G., New Ulm, Minn.; John Eibeck, Pittsburgh; Frank C. Blied, Madison, Wis.
Communications concerning the Central Verein should be addressed to the General Secretary, Albert Dobie, 28 Tilton St., New Haven, Conn.

Committee on Social Action

Honorary Chairman, Most Rev. Aloisius J. Muench, Bishop of Fargo, N. D.; Chairman, Joseph Matt, K.S.G., St. Paul, Minn.; Secretary, Philip H. Donnelly, Rochester, N. Y.; Wm. H. Siefen, New Haven, Conn., C. V. President; Rev. C. F. Moosmann, Munhall, Pa.; Rev. Rudolph B. Schuler, Krakow, Mo.; Rev. Anthony T. Strauss, St. Charles, Mo.; Henry B. Dielmann, San Antonio, Tex.; F. Wm. Heckenkamp, Quincy, Ill.; F. P. Kenkel, Director, Central Bureau, St. Louis, Mo.

Social Justice Review (indexed in *The Cath. Periodical Index* and *The Cath. Bookman*) is published by the Central Bureau.

All letters, requests, mission gifts, monies, etc., intended for either *Social Justice Review* or the Central Bureau, should be addressed to:

Central Bureau of the Central Verein
3835 Westminster Place, St. Louis, Mo.

The Press Looks at Social Justice Review

COMMENT by the press on the changes effected in our journal, the title, cover design and contents, has been widespread and in every instance congratulatory. Editorial opinion of *Social Justice Review* would indicate definitely the high esteem in which the publication is held by other magazines and newspapers. The following comments are cited as typical of those published by many Catholic organs.

Criticizing Alfred Duff Cooper, former first lord of the admiralty and recently named to the Churchill cabinet, *The Commonwealth* takes exception to his remarks that the "whole German people" must be held responsible for the "crimes of the Nazi Government," affirming, "we know that throughout the history of our

country the contribution to our national life by men of Germanic origin has been notable." "The case for the German American," the leading editorial declares, "may be illustrated, and we ask our readers to notice the fine work being done in the fields of history, economics and social reform by Catholic Americans of Germanic origin in this country. The work of these men can best be seen in the magazine *Social Justice Review* which, under a new format, gives a new name to the *Central-Blatt* and *Social Justice*, official publication of the Central Verein."

The national director of the Holy Name Society, Rev. Harry C. Graham, O.P., writing in *The Holy Name Journal* remarks that "more than 30 years have elapsed since *Central-Blatt* and *Social Justice*, the first American periodical of Catholic Social Action, appeared in the journalistic field." Stating that the journal under its new name and format is "greatly improved," the writer adds: "we mention these facts because we know our readers are interested in problems of social justice and because it gives this column an opportunity to say 'well done' to the editors."

Under the title "'Social Justice' in a New Dress," an article in *The Wanderer* of St. Paul asserts: "readers of the thirty-two-year-old *Central-Blatt* and *Social Justice* were surprised this week when the staid old monthly journal appeared with both a new title and a drastic change of cover design setting forth, symbolically, the need of developing for a desolate world a program of social justice in the light of Christian philosophy." "There can be little disagreement concerning the choice of the new title," the editorial continues, deploring at the same time the fact that "American Catholics as a whole have not been made aware of the existence of such an organ of social leadership . . . despite the fact that it was held in high esteem by social thinkers, among them many members of the American hierarchy."

The Central Verein and the director of the Central Bureau are congratulated by the *Union* and *Echo* of Buffalo for their activities in warning "of the coming disaster," and "calling attention to the so-called social question." From "their labors and guidance" the editorial states, "in the organization of German-American Catholics and their organ, the *Social Justice Review*, Catholicism has finally taken a firm and intelligent grasp of the social question." The paper is in full accord with the change of the journal's name.

Similar sentiments were expressed by *The Sunday Observer* of Pittsburgh. "For this pioneer American Catholic journal we wish every measure of success under its new title of *Social Justice Review*," the editorial declares. "Ad multos annos."

The comment was by no means confined to magazines and newspapers in this country. For example, *The Catholic Register and Canadian Extension* published at Toronto expresses the opinion: "in its old form the paper ranked with *The Catholic Charities Review* as the best monthly magazine in the United States dealing philosophically with social questions from the Catholic viewpoint. It is now better printed and more attractively edited than before and we wish it every success in its mission of Catholic Action."

One of the outstanding publications devoted to co-operation in Canada, *The Canadian Co-operator* of Brantford, Ontario, remarked that while for over 30 years, "through fear of misunderstanding as to motive, we have carefully avoided the religious field in *The Canadian Co-operator*, for once we intend to make appreciative references to a religious journal." Citing our monthly as "one of the most scholarly journals of its kind which come to our hands," the article comments that "it justly claims to be the pioneer Catholic journal of Catholic Social Action." And although "everything German is anathema to many of our readers at the present time," this publication asserts, "the most prejudiced amongst us under prevailing war conditions are justified in making an exception in this case. If the co-operative and social principles which *Central-Blatt and Social Justice* has for over three decades advocated had been practiced in Germany by its rulers, in our judgment the occasion of war would not have arisen." Commending the change of the name, the article concludes simply: "we strongly recommend this journal."

One of the finest tributes was that published by *The Prairie Messenger* of Muenster, Sask., "If any publication deserves to have its function and scope brought before the people in the clearest of terms, it is this magazine," an editorial affirms. "In the truest sense of the term, it is the pioneer American Journal of Catholic Action. It has been carrying on its work quietly but thoroughly. Never has it been heard screaming, never has it become hysterical; but long before others started screaming, with a foresight indicating a full understanding of what was happening, it has denounced the basic evils of our economic system and has advocated sane and sound remedies." The long article concludes with the statement: "we should like to record here once more our deep appreciation of what the Catholic Central Verein of America has been doing to spread Christian principles through its publication."

Thus the opinions of the press. Were the majority of our members to share those opinions, our subscription list would be more nearly resonant with the reputation the journal enjoys virtually throughout the world.

Golden Jubilee Convention of Arkansas Branch

WHAT was perhaps the largest convention ever held by the C. U. of Arkansas took place in Little Rock over the Labor Day holiday, to commemorate the golden jubilee of the founding of the organization. An elaborate program had been arranged by the local committee, headed by Rev. Lawrence Hoyt, O. S.B., pastor of St. Edward's Parish, and Mr. Leo Byrne.

In addition to a large number of priests, Most Rev. John B. Morris, Bishop of Little Rock, Most Rev. Albert P. Fletcher, and Rt. Rev. Abbot Paul M. Nahlen, O.S.B., participated in the convention. Bishop Morris celebrated pontifical high mass for the delegates, while Bishop Fletcher read the pontifical requiem mass. The prelates attended many of the convention sessions.

A "Golden Anniversary Souvenir Book" was published by the Branch prior to the convention. The 88-page publication contains a history of the section, a chronicle of its activities, the convention program, and other features. Of particular note was the remarkably generous co-operation of *The Guardian*, organ of the Diocese of Little Rock edited by Rev. Thomas L. Keany, which published "banner-line" stories of the convention for three successive weeks and devoted a large amount of space to information regarding the assembly.

The delegates were welcomed on Sunday, Sept. 1st, by Fr. Lawrence, other convention officials and the mayor, after which they proceeded to St. Edward's Church where Bishop Morris pontificated at the convention mass. In his sermon Rev. Ambrose Branz, O.S.B., spiritual director of the women's section, urged the delegates to aspire to "Reasonable Service to God and Man."

Preceding the opening business sessions in the afternoon Benediction was celebrated in the parish church. The men, women and young people met in separate sessions. The convention banquet took place at six o'clock; guest of honor was Bishop Fletcher. The principal address was presented by Mr. Albert E. Jones, of Pittsburgh, Pa., who discussed the youth movement. Other speakers included Rt. Rev. Msgr. H. H. Wenke, of Little Rock, spiritual director of the men's section, Fr. Ambrose, and the Branch presidents, Mr. F. F. Stauder and Miss Mary Meurer, both of Little Rock. The talks were interspersed by orchestral and vocal selections, and the evening was concluded with a social gathering for the young people.

Of interest to the delegates were the public speaking and dramatic contests held on Sunday afternoon. Two separate speech contests were conducted, one for young men the other for young ladies. The Northwestern District's representatives were adjudged winners in the dramatic contest; they presented the one-act play, "Our Father."

Bishop Fletcher celebrated the pontifical requiem mass on Monday, after which the business meetings were resumed. A number of important recommendations and resolutions were adopted by the men's Branch. The delegates advocated an intensive campaign by the Legion of Decency against the sale of birth control literature and other objectionable publications; opposed the gainful employment of married women where not necessary; urged every member to subscribe to *Social Justice Review*; forbade the Branch

officers to participate in politics while holding office in the Union; and endorsed *The Guardian*.

President Stauder was re-elected for the coming year and Msgr. Wernke announced his intention to continue as spiritual director. Rev. Michael Lensing, O.S.B., of Subiaco, consented to act as Branch historian. Other officers are Leo J. Byrne, Little Rock, first vice-president; Herman Wiederkehr, Altus, second vice-president; Joseph Enderlin Conway, third vice-president; J. A. Schnitzer, Fort Smith, treasurer; Carl J. Meurer, Little Rock, parliamentarian; and Will Wewers, Fort Smith, marshal.

Next year's convention will be held in Subiaco, birthplace of the organization.

Successful Convention in Utica

SINCE the Utica convention of the C. V. of New York, held over Labor Day, several correspondents of the Bureau have independently reported the meeting was one of the most successful conducted in recent years. The program was carried through without a change, the meetings were well attended, and the calibre of the speakers was high. Considerable attention was paid to the youth problem, while ample time was devoted to religious services.

This year's mass meeting, held on the first evening of the convention, was sponsored by the women's Branch, as was the convention luncheon on Sunday. Particularly encouraging was the large number of priests present for the convention. Most Rev. Walter A. Foery, Bishop of Syracuse, presided at the mass on Sunday. After this service the Bishop welcomed the delegates to his Diocese and urged them to make personal sanctification the major objective of their lives.

The first committee to meet on Saturday was the resolutions committee, which laid plans for the propositions the convention should adopt. The executive committee held its initial session that evening. Six addresses were presented at the mass meeting, as follows: Miss Beatrice Servatius, "Christianity, Peace and War"; Miss Catherine Carmody, "What Catholic High School Education Contributes Towards a Sound Peace Program"; Rev. Gabriel Kohlbrenner, O.M.C., Utica, "Is the Youth at Fault?"; Mrs. Mary Filser Lohr, president of the women's Branch, "Our Accomplishments and Achievements"; Dr. Anna Dengel, Philadelphia, "The Romance of an Indian Mission Hospital"; and Rev. John M. Beierschmidt, C.Ss.R., spiritual director of the women's section, "Woman, Past and Present—Woman's Power for Good."

Greetings were extended to the delegates on Sunday morning by the local chairmen and civic officials. Immediately thereafter Presidents Richard F. Hemmerlein and Mrs. Lohr read their annual messages, concerned with past accomplishments and future plans. The delegates were then escorted to St. Joseph's Church for solemn high mass, celebrated by Very Rev. Provincial Vincent Mayer, O.M.C. Rev. Henry B. Laudenschach, of Buffalo, preached the sermon.

Bishop Foery was guest of honor at the noon-day lunch. Two speakers addressed this meeting; Dr. Sabina Hart Connelly, of New Haven, Conn., spoke on "Married Saints," while Mr. Philip H. Donnelly, of Rochester, answered the question, "Why a National Catholic Women's Union?"

A general committee meeting was conducted in the afternoon. At this time the women delegates made a pilgrimage to the Shrine of Catherine Tekakwitha, at Fonda. In the evening Rev. Michael Braun, pastor of St. Mary's Parish, officiated at solemn Eucharistic ser-

vices; Fr. Vincent preached the sermon. The exercises were dedicated to "Christ in the Holy Eucharist."

The first business session on Monday was featured by the address of Dr. Horace A. Frommelt, of Buffalo, who discoursed on "Present Ills and Their Consequences," indicating the background of many world evils.

A major action of the convention was the decision to raise \$7500 as the Branch's share of the Central Bureau Expansion Fund. In this endeavor the women's section promised its co-operation. Considerable attention was also devoted to the parish credit union movement, legislative activities and plans for enlisting the co-operation of youth organizations.

The 147 delegates adopted a total of 15 resolutions, dealing with the Holy Father, the press, education, youth, labor, the Catholic family, corporative society, parish credit unions, the child labor amendment, anniversaries of *Rerum novarum* and *Quadragesimo anno*, associate membership, crusade for decency, the Kolping Society, the Central Bureau and the Expansion Fund, and general recommendations.

Mr. Hemmerlein was re-elected president. Assisting him will be Bernard F. Jansen, Glendale, L. I., first vice-president; Joseph B. Bushwinger, Troy, second vice-president; Albert J. Sattler, New York, third vice-president; Charles Stickler, Poughkeepsie, fourth vice-president; Miss Laura K. Schilling, Rochester, fifth vice-president; Mr. Peter J. M. Clute, Schenectady, secretary; Alois J. Werdein, Buffalo, assistant secretary; Henry V. Schmalz, Utica, treasurer; Louis Lutz, Elmira, marshal; and Charles H. Mura, Rochester, historian. Peter Linder, of Utica, convention chairman, was chosen honorary vice-president. Fr. Laudenschach remains as spiritual director. The 1941 convention will be held in conjunction with the national conventions in New York City.

41st Annual Meeting of California Section

DIFFERING somewhat from previous conventions, the 41st annual assembly of the California Branch of the C. V. took place in Sacramento on Aug. 31st to Sept. 2nd. The major difference was the arrangement of the program to conform with the pattern of the national meetings.

The large number of delegates were honored by the presence of Most Rev. Robert Armstrong, Bishop of Sacramento, who presided at the convention mass and attended several of the other sessions, including the dinner. The application for membership by the St. Boniface League of Los Angeles was favorably acted upon, and important plans for intensified activity were discussed at business meetings.

The convention followed the custom of other years in that the sermon at Sunday's mass was delivered in both English and German. Host to the assembly was Rev. Gregory Wooler, O.F.M., pastor of St. Francis Parish, who with four other members of the Branch had attended the New Ulm convention of the C. V. the week preceding the Sacramento gathering.

Committee reports were heard and proceedings of the Branch's quarterly meetings held within the past year were read on Saturday evening. Rev. Lawrence Mutter, O.F.M., spiritual director, discussed these reports and with the men made plans for the coming year. A social hour followed.

Solemn mass was celebrated by Very Rev. Martin Knauff, O.F.M., provincial of the Santa Barbara Province of the Franciscan Order, while the sermon was preached by Rev. Michael Eagan, O.F.M. A large number of priests were present on this occasion. Immedi-

ately following the lunch, served the delegates and visitors in the school cafeteria, the new members of the organization were initiated with solemn ceremonies.

The group then repaired to a local hall for the civic demonstration. At this meeting Mayor Thomas Monk, Fr. Gregory and others of the local committee officially welcomed the delegates, in whose name the two Branch presidents responded. Principal speakers were Rev. Albert Casey, S.J., who explained the relationship between "Catholicism and Democracy," and Mr. Peter Mitchell, member of the Sacramento City Council, who commented on the difficulties confronting "Our Youth Today."

The convention dinner was served early Sunday evening and was attended by several hundred delegates and guests, including Bishop Armstrong, many monsignori and priests. In former years the dinner had been conducted on the last day of the convention, but this was changed to Sunday in order to grant more people an opportunity to be present.

After participating in the solemn requiem mass on Monday, the delegates began their business sessions, lasting throughout the day. These were featured by the reports of the president, financial secretary and treasurer, and by detailed accounts of the Branch's delegates to the New Ulm convention, viz., Fr. Gregory, Fr. Lawrence, Mr. Edward F. Kirchen, president, Mr. August Petry and Mr. Theo. Fisher.

The delegates were encouraged to note that a substantial sum is on hand in the organization's treasury. St. Mary's Parish, San Jose, will be host to the 1941 convention of the group. Mr. Karl Nissl, of Sacramento, was elected president to succeed Mr. Kirchen, who has been appointed a member-at-large of the C. V. executive committee. Other officers include Louis Schellar Martin, San Jose, first vice-president; Jos. J. Schumacher, Los Angeles, second vice-president; Mrs. L. A. Marshall, San Francisco, third vice-president; Ernest Schuster, San Francisco, recording secretary; Louis J. Schoenstein, San Francisco, financial and corresponding secretary; Henry A. Funck, San Francisco, treasurer; and Richard Holl, San Francisco, marshal. In addition, a board of three directors was elected. These men are Jos. Boeddecker, Oakland, Louis Becker, and John Merz, both of San Francisco. Fr. Lawrence will continue as spiritual director.

South Bend Host to Indiana Branch

ALTHOUGH less in numbers than some of our State Branches, the St. Joseph State League of Indiana has been fortunate in the calibre of its members, particularly of the delegates to the annual conventions. Never was this more apparent than at the recent assembly of the organization, conducted in South Bend on Sept. 14-17. The delegates went about their appointed tasks with a spirit of willingness that was not to be denied, and in consequence the convention was highly successful. Particular credit is due to the local societies under the leadership of Rev. W. P. Lennartz, C.S.C., pastor of St. Mary's Parish and clerical host, and Mr. Christian Horwarth, chairman of the arrangements committee. The local organizations co-operated splendidly in preparing a well rounded program.

Outstanding among the events of the four-day meeting were the pontifical high mass celebrated by Most Rev. John F. O'Hara, C.S.C., Auxiliary Bishop of the Armed Forces of the United States, the mass meeting, sight-seeing tour and the spirited business sessions.

Plans for future activity were discussed at the gen-

eral executive meeting on Saturday evening. Fr. Lennartz and Mr. Horwarth welcomed the visitors on Sunday morning, while Mr. George Phillipp and Miss Rosa E. Bauer, presidents of the men's and women's sections, responded in the name of the delegates.

An inspirational sermon on present conditions and the duty of Catholics was delivered by Rev. Andrew Schreyer, C.S.C., at the solemn mass. In the afternoon the delegates were transported on a sight-seeing tour through the city, with stops along the way, particularly at Notre Dame University.

Four speakers addressed the mass meeting held Sunday evening in St. Stephen's Parish hall. Following the greeting by a representative of the city officials, Rev. Frank Cavanaugh, C.S.C., of the Department of Sociology at Notre Dame, discoursed upon "Revelation and International Relations," pointing out some of the fundamental causes of world troubles and the Christian remedy.

Mrs. Mary Filser Lohr, president of the Natl. Cath. Women's Union, discussed "Womanhood, the Source of Peace," explaining the role women should play in these days of turmoil and strife. The third speaker, Mr. Albert L. Doyle, condemned those who build "Pillars of Sand," attempting to erect a social order on weak foundations. Mr. Bernard E. Lutz, Assistant to the Director of the Central Bureau, outlined "The Present Obligations of Youth" and presented a brief account of the history and accomplishments of the C. V. A number of vocal selections rounded out the program. All of the addresses were concerned with the convention motto, "World Peace Through the Reign of Christ the King."

Monday was devoted almost entirely to business meetings, at which the delegates adopted the convention resolutions and discussed plans for the coming year. An attempt will be made to enroll additional societies, it was decided. On Monday evening entertainment was provided for the visitors in St. Stephen's hall, through the courtesy of Rev. Curt A. Suelzer.

The concluding sessions took place on Tuesday morning, when the officers for the coming year were elected. Mr. Joseph Waltermann, of Richmond, was elected president. He will be assisted by Albert J. Voigt, Indianapolis, first vice-president; Christian Horwarth, South Bend, second vice-president; Edward L. Eckstein, Indianapolis, secretary; and Werner A. Wollenman, Ferdinand, treasurer. The 1941 meeting will be held in Richmond.

The majority of the resolutions were patterned after those of the New Ulm Convention of the C. C. V. of A. One additional resolution called attention to the dangerous propaganda included in certain of the text books used in our nation's schools, while another dealt with the public welfare.

Missouri Branches Guests of Salisbury

IT is indeed encouraging at a time of general unrest, when people are busy about "other things," to know that here and there serious minded men are willing to devote their time and energies to more enduring endeavors, to promote a knowledge and understanding of the solution to present conditions.

An excellent instance of this spirit was the recent 48th annual convention of the Catholic Union of Missouri, conducted in the small community of Salisbury. For three days the delegates went about their tasks assiduously and it is confidently believed their efforts will be productive of lasting good. The convention motto, a lengthy quotation from the recent Bishops' Statement, was concerned with the principles of right order.

Rev. F. X. Hochgesang, pastor of St. Joseph Parish, proved an excellent host. He and his

people had labored for many weeks to arrange every detail of the meeting and to care for the large group of delegates.

The convention followed closely the pattern of other years. Saturday evening was devoted to executive sessions by both the men's and women's sections, while the official welcome was extended the delegates Sunday morning. President Cyril J. Furrer read his annual message at this time. Several hundred men, women and children marched in procession through the main streets of the community to the church for the pontifical mass, the celebrant of which was Rt. Rev. Abbot Stephen Schappler, O.S.B., of Conception Abbey, at Conception, Mo. Rev. Thomas C. Fox, of Hannibal, preached the sermon, on the necessity of Catholic social action.

Despite intense heat the open-air mass meeting in the afternoon was well attended. Rev. Andrew H. Toebben, of St. Louis, delivered an excellent address on "The Inalienable Rights of Man," pointing out the fallacies of many present doctrines and the bases for a truly Christian reconstruction of society. Mr. Bernard E. Lutz, Assistant to the Director of the Central Bureau, outlined the history and activities of the C. V., emphasizing the attitude of prelates, priests and scholars toward the organization and the Bureau. The concluding speaker, Rev. Richard Felix, O.S.B., of Conception Abbey, discoursed on a "Frank and Sincere Return to the Gospel," indicating ways and means to make God's word better known to those outside the Church.

The youth mass meeting was conducted in the evening. Guest speaker on this occasion was Abbot Stephen, who had chosen for his theme, "Youth in Action." Others to address the meeting were Mr. Paul Markway, Jefferson City, "The C. V. Social Study Course"; Miss Viola Sonntag, St. Louis, "Preparing Youth for Action by Prayer and Study"; and Rev. R. B. Schuler, Krakow, spiritual director of the young men's section of the State Branch.

At Monday morning's joint session reports were presented on the New Ulm convention of the C. V. and N. C. W. U., while Fr. Schuler discussed the activities of the Rural Life Conference during the past year. Outstanding among the business sessions were those devoted to benevolent societies and to credit unions.

The women's Branch conducted a general meeting on Monday evening, attended by the men delegates as well. Principal addresses were made by Very. Rev. Msgr. Martin B. Hellriegel, of St. Louis, "Sanctification of Woman Through the Liturgy"; Rev. Victor T. Suren, St. Louis, "Elevating Catholic Womanhood"; Miss Agnes Allhoff, St. Louis, "The Life of Blessed Philippine Duchesne"; and Rev. Anthony T. Strauss, spiritual director of the women's section.

A number of important resolutions were adopted. Certain of these pointed to State aid to parochial schools, condemned the proposed pre-marital health legislation, urged the study of corporative society, and warned of the propagandistic press. Others were concerned with the Holy Father, extending the Kingdom of Christ, the Church and social order, the Central Verein, and congratulations to the newly elevated monsignori.

Mr. Ben Kuhlman, of St. Charles, was elected president. Other officers are Frank J. Staedtler, St. Joseph, first vice-president; Mrs. Rose Rohman, St. Louis, second vice-president; Mr. Herman Kohnen, St. Louis, third vice-president (Mr. Kohnen fills this office by virtue of his election as president of the young men's section); Leo Claven, Salisbury, fourth vice-president; Cyril J. Furrer, St. Louis, financial and corresponding secretary; Fred Sontag, Lemay, recording secretary; E. J. Ell, St. Charles, treasurer; Frank X. Huss, St. Louis, marshal; W. B. Michael, St. Louis, society banner bearer; and Frank A. Nuss, Washington, U. S. flag bearer.

Rev. Joseph Vogelweid, of Jefferson City, who has served as spiritual director of the organization since the death of Msgr. Joseph Selinger, will continue in that capacity.

To the Press

ONE of the most active of all committees of the New Ulm convention was the press and publicity committee under the leadership of Mr. Alois F. Eibner. This group was able to secure a great amount of space not merely in Catholic papers throughout the country but in the secular newspapers as well.

Many fine tributes to the organization were expressed editorially, particularly by the Catholic journals. Outstanding among all papers in this regard was *The Wanderer*, of St. Paul. For several weeks prior to the meeting articles concerning various features of the convention were published and several pages were devoted in subsequent issues to reports, resolutions, etc.

For the convention issue (Aug. 22nd) *The Wanderer* published a page of pictures (12 in all) illustrating the different activities of the Central Bureau. Copies of this issue were made available to all the delegates.

A lengthy and congratulatory statement was published by the *Catholic Standard and Times*, of Philadelphia, calling attention to the fact that the C. V. "has provided leaders who are willing to work with others and if necessary to forget their own personal interests . . . has been at work, and has done little to advertise itself." A list of the C. V.'s activities are cited and the writer closes with the statement: "It is rather in the individual co-operation of its members in any Catholic work, rather than in specific undertakings that its usefulness is chiefly felt."

In his weekly column "As We See It," Rev. Ferdinand Falque states in *The Register*, of St. Cloud, Minn.: "This oldest federation of Catholic laymen and laywomen in the United States gives every evidence of youthful vitality in the manner in which its members pledge themselves to the cause of Catholic social action." Referring to the convention, Fr. Falque remarks that "it was inspiring to hear laymen and laywomen speak on the various phases of the activity carried on by the federation. They evidenced a clear understanding of the nature of Catholic social action and a remarkable definiteness as to ways and means of its promotion in the world." Particular significance attaches to these remarks inasmuch as Fr. Falque is director of Catholic Action in the St. Cloud Diocese.

That Nothing May Be Lost

NOT long ago a priest in Texas sent us a package of lithographed baptismal certificates with German text. It was not difficult to place them in parishes of German-speaking people settled in Saskatchewan and other parts of the Dominion.

Acknowledging receipt of a consignment of certificates, a missionary, only recently assigned the task of providing for the spiritual needs of a group of refugees, wrote us:

"The souvenirs of baptism and the pictures for framing have been received, and certainly prove very welcome. Articles of this kind greatly assist in fostering devotion in missions."

Having referred to the prayer books sent him a few months ago, the missionary reports all of them had been distributed, "very quickly," in fact. He adds: "I could easily use 15 more and, if my estimate is correct, probably still more. Though the biggest demand is for books printed with fairly large type, my people are glad to

receive books although the type may be smaller."

We are supplying these colonists also with Catholic newspapers and magazines. "I am receiving the periodicals, both English and German, sent by you, regularly," the Oblate Father writes us, "and the quantity and the variety in two languages is quite sufficient and extremely welcome. Thus far there had been practically no family here with a Catholic paper in the house. I make each copy do for a few families, since I ask them to return what they receive from me the following week."

All of the articles referred to were donated to the Bureau and hence the needs of the colonists in Saskatchewan were supplied at a minimum cost.

New C. V. Life Member

ONE of the more faithful of our members and a trustee of the C. V., Mr. A. G. Wackenheim, of St. Louis, has now become a Life Member of the organization. Unsolicited Mr. Wackenheim forwarded a check in the amount of the fee to the Central Bureau some weeks ago.

The new Life Member has attended numerous conventions of both the national and Missouri State Branch sections over a period of many years. For several years he served as president of St. Anthony's Society and St. Louis and St. Louis County District League.

Necrology

BISHOP and Archbishop of San Antonio for 22 years and long a friend of both the C. V. and our Texas State Branch, Most Rev. Arthur J. Drossaerts died Sept. 8th as a result of a heart attack. The deceased would have been 78 years old on Sept. 11th.

At all times during his tenure as a prelate of the Church the Archbishop looked with favor on our organizations and was ever willing to assist our endeavors. Besides attending many conventions of the State and national sections, the deceased acted as spiritual director of the pilgrimage tour to Rome sponsored by the C. V. in 1927.

Born in Breda, Holland, on Sept. 11, 1862, Archbishop Drossaerts was ordained at Bois-le-Duc, also in Holland, on June 15, 1889, and almost immediately came to this country, serving various parishes in Louisiana. Consecrated fifth Bishop of San Antonio on Dec. 8, 1918, the deceased was formally proclaimed first Archbishop of that See eight years later.

During his years in San Antonio Archbishop Drossaerts authorized the building of some 150 churches and chapels, and a great number of educational and charitable institutions. He was an accomplished linguist.

The body lay in state at San Fernando Cathedral until Thursday morning, Sept. 12th, when it was escorted by a solemn procession to the municipal auditorium where some seven thousand prelates, priests and laymen participated in the funeral services. Four Archbishops, 14 Bishops and several hundred priests and nuns were present.

For a long time the Central Bureau and the missions had a benefactor in Lorenz J. Heilmann, who spent part of the year at Huntington, on Long Island, N. Y., and the winter in San Antonio, Florida. The privilege of Life

Membership in the C. V. had hardly been inaugurated when Mr. Heilmann accepted of the opportunity thus to contribute to the Foundation Fund. Besides, two or three times a year we received from him substantial gifts intended for Mission purposes. But otherwise we knew little or nothing of his private life.

His death, which occurred on July 30th, having become known to us because of the non-delivery of a letter addressed to the deceased at Huntington, we instituted inquiries with the following results. Lorenz J. Heilmann had been born in New York City on February 15, 1861. It seems that his parents moved to Long Island and were engaged in farming on land located on the main road, leading from Huntington to Northport. Their son lived on the old homestead for many years but remained single. But while he was well thought of by his neighbors, they knew little regarding his antecedents or affairs. Since there may be few people who will remember him in their prayers, we ask our members to do so.

RESOLUTIONS

Adopted by

The Catholic Central Verein of America at its 85th Annual Convention, Assembled in New Ulm, Minn. (Aug. 24-28, 1940).

(Continued)

The Dies Committee, the KKK and Technocracy

While we do not consider suppression of organizations engaged in subversive activities the most desirable means of combating them, we realize the State has the duty to protect itself and society against those contemplating the overthrow of the existing order.

However, the only effective means of overcoming widespread discontent and the attempts of individuals and organizations to create disturbance and institute revolt is by removing the causes of such discontent. St. Francis of Assisi, confronted by similar conditions over seven centuries ago, sought to remedy matters by pursuing a policy of this nature.

Some years ago the Dies Committee was appointed to investigate un-American activities. This committee has provoked some criticism, not all of it unjustified. It would appear, for instance, more than passing strange the Dies Committee has not thus far instituted an investigation of the Ku Klux Klan, which has been reorganized within the past few years. The KKK certainly pursues a course foreign to both the spirit and the letter of the constitution.

In like manner the Dies Committee might profitably concern itself with the rise of the new Technocracy, a movement popular seven and eight years ago and now once more to the fore. The Technocrats advocate the destruction of all so-called "alien remnant cultures" in North America, including particularly the "French habitant culture of Quebec and the hacienda culture of south of the Rio Grande"; would follow a ruthless policy of force in South America; would make one nation, "one people, one and indivisible" out of all of North and Central America, including also Greenland and a part of South America; would require that the Government confiscate everything, assets, resources, etc., of all manufacturing, mining, transportation, power and any other industrial or commercial enterprise.

The Technocrats also insist upon a huge standing army, compulsory military service, the confiscation by the Government of all patents and inventions, abolition of the powers and rights of the States and municipalities, prohibition of the transfer of United States purchasing power in the form of currency, etc., to any foreign country. Technocracy, it should be noted, has been suppressed in Canada, on the ground it seeks "to overthrow the government and constitution of the country by the use of force."

Youth

Catholic young people are today confronted by many problems which demand the utmost courage, strength, faith and perseverance to combat and overcome. Youth needs coaching, youth needs inspiration and a practical program of action.

The Catholic Central Verein of America has left no stone unturned in an effort to help solve the problems of young people. Its program is comprehensive. It has won praise from the Bishops of our country, from priests and youth leaders everywhere. It has found its way into many parishes where it is doing yeoman work for our young people.

The Central Verein youth movement has been successful in many localities. We urge the establishment of affiliated units of the movement by all our district and State organizations. To further this end we suggest youth rallies or "youth days" be conducted more frequently at district and State Branch meetings. On such occasions competent speakers should be engaged to address the assemblies.

After much study the youth leaders of the Catholic Central Verein of America have concluded that the Vocational Guidance Council is the answer to many of youth's problems. The idea is not new, as affiliated organizations have in some instances advocated it for several years. By means of the councils young men can be prevented from entering "blind alley" jobs; they can be taught how to advance in the positions they now hold; they can be helped to secure employment in times of depression. Since the happiness of men and women, yes even the goodness of men and women, depend in no small measure upon their economic position in society, there is a moral issue that may not be ignored. We recommend that in parishes where the societies are affiliated with the Catholic Central Verein of America vocational guidance councils be set up, each to consist of the pastor or assistant of the parish, the superior of the parish school, a Catholic physician, a Catholic lawyer, and a Catholic business man, wherever feasible.

We recommend that the resolutions of this convention be studied by young people's organizations, and that the lectures of the Social Study Course, to be held following the convention, be printed and made available for distribution, particularly to rural parishes, for study and discussion.

The youth committee heartily endorses the five-point program of the Youth Movement of the Catholic Central Verein of America, namely: spiritual, intellectual, social, athletic and civic activities. It suggests that the Monthly Activities Letters issued by the Youth Director be used by all affiliated branches.

Labor

Because of the tremendous gains labor has made in the past half century, men are somewhat inclined to believe a full program of labor legislation has been achieved. This is not true, as much still remains to be accomplished. By workers is meant not merely manual laborers, skilled and semi-skilled, but the so-called "white-collar" workers as well. At the present time workmen's compensation laws have been enacted in 46 of the 48 States, but in the field of compensation for occupational diseases progress has been much slower.

Only 23 States have thus far passed legislation providing for compensation to the worker who has succumbed to industrial poisons or other kinds of occupational disease. In the remaining States occupational diseases are excluded by the express language of the acts, or by the interpretation of the courts.

We ask our members to support bills introduced into the legislative assemblies of their respective States intended to protect the workingmen from injustices of all kinds, particularly to provide for compensation for silicosis, lead poisoning and similar diseases.

We likewise call attention to the fact that as progress was made in achieving better labor laws, there came also many abuses. Labor has been guilty of intimidation, coercion, secondary picketing, jurisdictional strikes, picketing plants and companies where there is no labor dispute, and other reprehensible conduct, often

incited by labor racketeers; not infrequently, moreover, officers of labor unions have been a party to such actions.

As true friends of labor, having at numerous conventions adopted resolutions urging the solidarity of the labor movement, we deplore the present division of labor into two rival factions. The effects of the split between the A. F. L. and the C. I. O. are disastrous to both the public and to labor itself; it leads to jurisdictional and other disputes between these groups, to the detriment of the common good.

The primary cause of such evils is the greed of unscrupulous labor leaders who wish to perpetuate themselves in office, demanding at times exorbitant salaries and in some instances even collecting tribute from employers. We urge Catholic workmen to do all in their power to rid the labor movement of such base leaders.

We would impress upon Catholic workingmen the fact that a Christian social order requires that unlawful activities by labor be curbed. Actions of this kind should be restricted and penalized, if necessary by the State.

Married Women Gainfully Employed

Serious minded men and women view with great alarm the gradual disintegration of family life in our country. They realize the family is the basis upon which the security of our nation and its people depend. Many causes may be advanced to explain the breakdown of the family. We desire to call attention to one of the more important reasons, i. e., the gainful employment of married women.

It is pertinent to refer to the injunction of Pope Pius XI, that "mothers will above all devote their work to the home and the things connected with it." This has been recognized as her logical place in society. Admittedly, however, circumstances have at times compelled the married woman to forsake the home and seek employment in industry. Wherever this is a matter of necessity certainly no criticism can be offered. But all too often married women are not working because of urgent need; rather they seek employment in order to obtain luxuries, although at the same time others do not have even the bare necessities of existence.

Exempting the married women who must work, we condemn the practice of married women engaging in industry, for the following reasons: 1. Moral and religious: the custom encourages, even promotes the breakdown of family life. A married woman who is gainfully employed is tempted not to bear children; for one reason, the confinement naturally interferes with her position. In like manner the financial independence gained by the wife often leads to misunderstandings between husband and wife.

2. Not infrequently married women hold jobs which rightfully belong to fathers and young people. And since the married woman who is employed may be a mother, great social harm may, and usually does, result to her children, because she is absent from home and unable to rear them properly. Juvenile delinquency is traced to this cause in many cases.

3. The employment of married women in industry is definitely harmful to our economic standards. Usually they compete directly for positions with men. And generally the married women are willing and able to work for less, since their earnings are used to supplement the incomes of their husbands. In certain industries, therefore, wages are lowered, and women displace men, thereby taking jobs from the bread-winners of distressed families.

For these and other reasons we are opposed to this practice. At the same time we commend those employers and public officials who have adopted the policy of refusing to employ married women whose husbands earn a sufficient income.

Especially deplorable is the employment of married women in the public service. Every locality has had ample evidence of the alarming extent of the custom. Unless checked, a false idea of the true purpose and end of marriage will become widespread.

We urge our members to do all in their power to arouse their fellow citizens to a realization of the dangers to the family and to our country resulting from the gainful employment of married women where not necessary.

Proposed Equal Rights Amendment

Renewed interest and activity on behalf of the proposed equal rights amendment prompts us to remind our members of the resolution on this question adopted by the Central Verein at its convention in San Francisco last year.

At that time it was pointed out that such an amendment to our constitution would achieve no lasting good, and in fact would be harmful to woman herself.

Because the proposed equal rights amendment proceeds from false premises, because it is based on shallow sentiment rather than on right reason, because it would nullify all the gains made in recent years for the protection of women in industry, because if adopted it would be harmful to the common good of society and to woman herself, because of many serious social and legal consequences, we again express our opposition to the proposed amendment, and urge our affiliated units to oppose its passage in the Congress.

(To be concluded)

Miscellany

APPPOINTMENT of the five members-at-large of the C. V. executive committee was made by President William H. Siefen following the national convention. Three of last year's members will remain on the committee, while two new members have been added.

The members are Mr. John Pfeiffer, San Antonio; Mr. Frank Stifter, Carnegie, Pa.; Mr. Joseph J. Schumacher, Los Angeles (all members last year); and Mr. Edward F. Kirchen, San Francisco, and Mr. Frank W. Schwartz, Detroit.

Few if any societies affiliated with the C. V. have been more generous towards the Central Bureau than the St. Joseph Benevolent Society of New Ulm Minn., host to the recent annual convention of the C. V. It is the account of the society's history contained in the souvenir program of the convention reveals that thus far the organization has contributed a total of \$5250 to the Bureau.

More recently the St. Joseph's society, one of the largest of our groups in Minnesota, pledged \$600 toward the C. B. Expansion Drive now being conducted by the C. V. of Minnesota. This is the largest single amount pledged by any unit of that State.

Since its organization in 1875 the society has paid a total of \$37,000 to members in sick benefits. At present it has 616 adult and 28 juvenile members. Mr. Willibald Eibner, K.S.G., former president of the C. V. who served as convention chairman this year, was president of the group for more than 25 years and is now honorary president.

A well-known co-operator, who had participated in the short course conducted by the Bureau at New Ulm, having been asked by us for a candid opinion of the occasion, replied:

"I do not find it difficult to be candid in this case. Of that part of the program in which I was a listener, I was delighted with the subjects and the way they were handled. I was especially happy to observe unanimity of sentiment for self-help, rather than for political

measures that lead to freedom-destroying Statism. As I always have been, I was inspired by the wise and kindly philosophy of Bishop Muench."

In closing, the writer states: "Because the individuals who registered for this course came from far and near, you naturally cannot expect specific results, such as grow out of the study clubs in Nova Scotia. But surely the seed planted at New Ulm will bear fruit in a general way."

We have been sufficiently encouraged by the New Ulm event to attempt to conduct similar courses more frequently from now on.

Because of our attempt to establish a museum at the Central Bureau, in connection with the Library of German-Americana, we were interested in the article on "Barber Museum at International Office is Growing," published in the *Journeyman Barber*:

"In 1936 a notice was published in *The Journal* inviting all members to advise the International office by letter of any relics or books pertaining to barbering which they would be willing to donate to a museum at International headquarters."

The article states, the contributions received since then for the museum have grown "into quite an interesting collection," and continues by enumerating some of the outstanding articles and books now on exhibit at the International office. The account closes with the request: "Let's hear from you if something comes to your attention which might constitute an interesting contribution. Simply write a letter to the General Office, telling what you have, approximate age, and where the article came from, if the origin is known."

Let us ask the members of the C. V. and the N. C. W. U. to remember the collection of the C. V., contributions to which are not so frequent as they should be.

With the exception of *The Wanderer*, not a single Catholic weekly in the country prints copies on rag paper. The importance newspapers have acquired as historical records and, on the other hand, the lack of stamina in news print makes it desirable that, for library purposes, a certain number of copies of Catholic papers should be printed on the more enduring rag paper.

In recommending the rag paper edition of *The N. Y. Times* to librarians, the announcement of the paper's Index Department declares:

"With another great European conflict under way, immediate plans should be made to preserve the important day-to-day record of events in the best possible condition. An order for the stoutly bound rag paper files of *The N. Y. Times* is the best answer to the question, 'How shall our library meet the situation?'"

In further explanation the query is answered thus: "Paper manufactured to give the same permanence that has been tested by years of use in books printed before the era of wood-pulp paper. The *Times* rag paper files will stand up legibly countless years after wood-pulp

newsprint has become useless for reference." All of which is true.

From the same circular it appears that a film edition has been published since January 1, 1939, "to meet the demand of libraries which wish to keep files of *The N. Y. Times* on micro-film." The management "also has under consideration offering films of its back files from 1851 to 1939, together with such indexes of this period as are extant up to the beginning of the present Index Series." In fact, this daily has established an "Index Department," all of which proves the importance newspapers possess as sources of information both of a general and a historical nature.

The article by Rev. Charles Bruehl, "Corporate Religion and Personal Piety," published in the April issue of *Social Justice Review*, has been reprinted by the Archdiocesan Union Holy Name Society of Milwaukee, and distributed among the officers of that organization.

As will be remembered, Fr. Bruehl's thesis was that "societies for all purposes are needed more now than ever, not to foster corporate religion at the expense of personal religion, but in order to bring personal religion to full fruition and to actualize by dynamic and vitalizing social influences its inherent possibilities."

Writing to us from oversea, the editor of one of the leading monthlies published in the English language, having wished *Social Justice Review* success, continues by saying:

"We have great need of sound Catholic ideas and plain speaking on this all-important matter."

A well-known American author has assured us: "I congratulate you on the improved title and format of *S. J. R.* The contents, too, are maintaining their superior quality."

It is regrettable that despite frequent appeals made in these columns and at conventions of our affiliated State Branches, the number of subscriptions to *Social Justice Review* in favor of seminaries, colleges, high schools, public libraries and similar institutions, has not materially increased. While several of our branches and societies defray the cost of subscriptions of this nature, the great majority do not.

Included among the exceptions is the Cath. State League of Texas; recently this branch renewed ten subscriptions to our journal on behalf of various institutions. Also within the past few weeks the New York City Branch took out a subscription in favor of the DePorres Catholic Lending Library, maintained by the Friendship House for Negroes under the direction of Baroness Catherine DeHueck. The branch further pays for subscriptions in the name of Fordham University and the New York Public Library.

It is worthy of note that the Hudson County, N. J., Branch of the N. C. W. U., has for many years defrayed the cost of five subscriptions to *Social Justice Review* on behalf of as many libraries in that area. The action of these groups, particularly that of the women's section, should serve as an example to our men's societies.

Since publication of the April issue, the first to appear under the new title, *Social Justice Review*, we have received numerous expressions of approval and encouragement. Writing from Auckland, New Zealand, the editor of *Zealandia*, Rev. P. T. B. McKeefry, assures us:

"I think the name will be an improvement, though I dare say that for your own personal reasons there will be regret. The work that you have been doing over the years has always been on constructive lines and I look forward to seeing the new department 'The Social Apostolate.' Past experiences makes me anticipate excellent results from this new feature."

One of the officers of a Catholic international association, whom the circumstances of the war have prevented from returning from America to Europe, has written us:

"Speaking of your Review, I would like to tell you how interested I am in the splendid series of German articles concerning the social movements among German Catholics. I have seldom seen a stronger and more justified criticism of the dangerous tendencies of München-Gladbach. A stay of ten years in Fribourg, Switzerland, the center of corporative thinking and of the professional movement in Central Europe, have done a great deal to open my eyes to the dangers of the social tendencies of the Center Party, which has been much closer to State Socialism than to organic thinking based on Christian principles. Here is to be found one of the essential explanations of what happened in Germany. It is here the work of reconstruction must be begun and, despite tremendous difficulties, will be accomplished, because it must be done."

The warning, contained in the series of articles referred to, should not be lost on American Catholics.

Well selected parish libraries were quite commonly an adjunct of German churches and schools during the formative period of the Church in our country. In addition, literary and debating societies were not uncommon.

Recently there came into the possession of the C. V. a program of the fiftieth anniversary celebration of St. Vincent's Literary Association, South Side, Pittsburgh, commemorated on the 6th of February, 1916. On the morning of that day, a solemn high mass, celebrated at St. Michael's Church, featured the occasion as did a banquet conducted on the evening of the same day.

Among the speakers were the Mayor of Pittsburgh, Rev. Fr. Boniface, C.P., "one of the early members," Mr. Nicholas Satter, "oldest living member," Mr. F. W. Immekus, evidently also a member of the organization, who dwelt on "Recollections." The latter will be remembered as a delegate to a number of C. V. conventions in former years, while he served our organization also as treasurer. The toastmaster on the occasion was Mr. P. W. Lascheid. At the time of the jubilee the society had 120 members.

Among a lot of books received at the Bureau there were some we thought suitable for colored children attending a school taught by Sisters of the Precious Blood. On receipt of the shipment, Sr. M. L. wrote us:

"We are most grateful for the books since we had none at all of this kind. They seem to go right to the heart of these poor colored children. We are glad you made it possible for us to grant them this pleasure."

A former officer of the St. Joseph State League of Indiana, Mr. C. J. K., shortly after the conclusion of the New Ulm convention wrote us:

"The convention was well balanced; the solemnity and grandeur of the church services; the parade and civic demonstration; the excellent display of oratory; the sound Christian doctrines expounded in the resolutions; the appetizing meals—all these combined to make the convention a superlative success. It was, in fact, an edifying affair compelling admiration."

As long ago as 1921 the Bureau published a hymn card which has since then been used by congregations of Indians and Negroes, in prison chapels, etc. At times we are requested to furnish a new supply to replace the cards worn by long use. Acknowledging receipt of a new lot, a Sister wrote:

"The new Hymn Cards help the devotion of our Colored converts immensely. I wish to express my deepest gratitude for your generosity in sending us the last hundred cards."

A missionary, V. Rev. Jas. F. Eich, O.S.F.S., has written us from So. Africa.

"May your dear Society in the new year continue the staunch supporter of the Mission cause and the consolation of missionaries it has always been. Not only because of the welcome gifts of money received from you but also through the reading matter by which you have endeared yourself to the missionaries."

Fr. Eich furthermore assures us he still remembers "with a grateful heart my years as a priest in Philadelphia, when I could take an active part in the efforts of the C. V., whose activities I always admired."

The number of Germans whom circumstances, poverty among others, drove into the wilds of Saskatchewan, seems greater than the outside world has known. An Oblate Father, who has taken up his residence among a group of these settlers located in the northern part of the Province, has recently established contact with the Bureau. His first request was for prayer books. "If any one here is fortunate enough to have a book at all," he writes us, "it is certain to be without a cover." Continuing, the missionary states:

"To make my needs more apparent to you, I might state that I have only recently been placed in charge of 130 families who have not had a priest for years, because they were too poor to support one. Every family is German and those over 30 years of age read only German. The members of the younger generation read English, but sad to say, only six families of these 130 have a Catholic paper in the home. I mention this fact, since I observed in the margin of your letterhead the words: 'Distribution of Catholic Papers, Magazines and Books'."

The reasonable needs of people, situated as are those of whom this priest writes, could be easily supplied, provided Catholics were more generally willing to deny themselves inconsequential luxuries. Unfortunately, it is customary for men and women to assert: "Were I wealthy I would gladly help." But they neg-

lect the opportunity to lay aside for a charitable purpose a few pennies at a time, the results of self-denial. Let us add that postage stamps will be gratefully accepted for the benefit of this particular charity! —

It was in the vicinity of Holy Rosary Mission, South Dakota, the last battle with Indians in our country, that of Wounded Knee, was fought. Enraged as the Sioux were over the death of so many members of the tribe, men, women and children, shot down by the soldiers, the missionaries at Holy Rosary, but a few miles removed from the scene of carnage, remained unmolested.

From this Mission the following communication came to the Bureau in acknowledgment of a shipment of Mission goods. The writer, Rev. F. J. Coffey, S.J., enumerates the articles received and their meaning for the Mission:

"1. A bundle of clothes. These are very valuable to us. We have here in school some 400 Indian children, and all children can run through their clothes in no time. Then, too, many Indians come to the Mission begging for clothes. I turned these clothes over to the good Sisters of St. Francis who will put them to the very best use.

"2. Candy. The big day of the year for the children is their picnic day which is just about a month off. We will keep the candy and give it to them on picnic day. This will make them very happy.

"3. Shoes. These I also turned over to the Sisters.

"4. A box of statues, etc. This was a very fine box. We can have some of the children who are good at it to paint them and make them look like new and then the Fathers can give them to the Indians for their homes."

Where there is a will there is a way to read and profit from the reading of our monthly, we believe. It is a woman writes from Providence, R. I.:

"Because I am hurrying to finish a set of vestments for the Feast of the Exaltation of the Holy Cross, I did not have time today to read *Social Justice Review*, but I opened it to find an exquisite quotation from Dom Guéranger, which I shall use for a poster for 'Mercy Day'."

The communication was written on the "Feast of the Most Holy Name of Mary." Why should not Catholics generally practice the custom of identifying the day on which their letters are written by the feast rather than the numerals of the calendar?

Writing from one of the metropolitan cities of Ohio, Msgr. N. N. assures us:

"I am most grateful to you and to your splendid Society for the thousand copies of 'Christ and the Social Problem,' which I gave out to our people last Sunday. I am sure the leaflet will accomplish much good and that God will bless you for your excellent Catholic Action."

In addition the writer states:

"Sometime in the future, whenever you find it convenient, I would be very grateful for a similar shipment of 'The Meaning of the Human Soul' by Rt. Rev. Vonier, or, if that is out of print, then 'Always the Few,' by a layman."

DAS SOZIALE APOSTOLAT

VON STRAEFLINGEN UND VOLKSERHEBUNGEN.

SIEIT die soziale Gerechtigkeit — deren Bedeutung gar nicht so leicht zu erklären ist — in unsrem Lande Mode geworden, entdeckte mancheiner sein soziales Herz. Manch-einer äussert sich nun über die Bedrückung der Mitglieder des 4. und 5. Standes in einer Weise, die ihm vor nicht allzulanger Zeit den Vorwurf, Sozialist zu sein, zugezogen hätte. Dabei sagt man jetzt vielfach nur, was Männer vom Schlage eines Busz, eines Ketteler, eines Alban Stolz, und eines Adolf Kolping bereits vor nahezu einhundert Jahren ausgesprochen haben. Im Jahre 1846, und zwar am 31. Dezember, vertraute Stolz, einer der einflussreichsten Volksschriftsteller Deutschlands, folgende Gedanken seinem Tagebuche an, das er mehr als zwanzig Jahre später unter dem Titel „Witterungen der Seele“ herausgab. Es heisst dort:

„Ich bin diesen Morgen und länger noch diesen Abend Beicht gesessen im Zuchthaus. Als es mir abends beschwerlich werden wollte, gedachte ich, wie es eben doch ein verdienstliches Werk sei und Hoffnung zur Seligkeit mache; aber es entgegnete mir, was nicht in der heiligmachenden Gnade geschehe, sei vergebliches Bemühen vor Gott, und ich wisse nicht, ob mein Thun göltig sei vor Gott — da hauchte der süssere Geist mir in die Seele: „sei es auch, dass es dir nichts nützt, schau rückwärts in's Leben und thue es aus Dank, aus alter grosser Dankesschuld.“ Und das mutete mich lieblich und edel an. Mach' mit mir, o Gott, was du willst in der Zukunft, nur lasse und gib mir jetzt den Dank! Stärkt sich ein anderer an der Hoffnung, so helfe mir die Dankesliebe zum guten Werk! Dank und Hoffnung ist ja eigentlich eins, beides ist Liebe-Erwiederung für empfangene Liebe jener, für versprochene diese — doch ist der Dank edler als die Hoffnung. — Die Züchtlinge selbst sind im Ganzen Leute, die mich unendlich tiefer rühren, wenn ich meinem Gefühl nachhängen wollte, als die Wahnsinnigen; letztere sehe ich nur für Menschenmaterie an, die nicht recht gestorben ist. Aber der Züchtling — es ist ja alles Unglück in ihm concentrirt: Armuth, Schande und Schuld! Der Züchtling ist mir so recht die Quintessenz, der Extract des Menschenthums: Sünde und Elend; und ich möchte sagen: des besseren Menschenthums, denn es ist im allgemeinen mehr Reue im Züchtling als im gewöhnlichen Menschen. Und ist denn auch wirklich der Züchtling sündiger als das ungezüchtigte Sündervolk? Nein, im allgemeinen gewiss nein! Der Züchtling ist nur unglücklicher weltlich betrachtet, glücklicher göttlich betrachtet, als der ehrenhafte Sünder.“

Stolz, ein vom Staate angestellter Professor, scheute sich keineswegs, auf die Ungerechtigkeit und die Härte des Gesetzes hinzuweisen.

„O Gott,“ ruft er aus, „wie fürchterlich ungerecht ist das Gesetz und die Gesetzesmannschaft geworden! Ein bitterarmer entlassener Soldat stiehlt aus Noth ein Paar elende Hosen vielleicht mit dem Vorsatz, sie wieder einmal zu ersetzen: der reiche Advokat aber, der einen Betrug von mehr als 10,000 Gulden verübt, und der gröbliche Ehebrecher, der zwei Familien in Kreuz und Jammer bringt, ärger als würden ihnen Hab und Gut geraubt, wird gar nicht gestraft. Nicht nur macht jede Krankheit, die epidemisch wird, jede Landplage, Krieg, Steuer, Conskription, Ueberschwemmung, Kälte, Einbruch und Raub, Verführung am meisten Jagd auf den armen Menschen, auch das Gesetz thut es.“

Davon ausgehend, bekennt sich Stolz zu einem Gedanken, der jedem warmherzigen katholischen Christen geläufig sein wird:

„Ja, wüsstet und begriffen es die armen Leute, wie sie gestellt sind, und bricht einmal die entsetzliche Spannung: ich kann es wohl denken und verzeihen, wenn dann in wilder greulicher Verwüstung das arme Volk explodiert und fürchterlich die wohlhabige Welt zerschmettert für den jahrhundertjährigen zähen Druck und die Folter, welche ihm die Herren angethan. Mein so kaltes Gemüt fasst für niemanden leichter Liebe, als für das geringe Volk.“

Es heisst die Gesinnung, die Alban Stolz in solchen Worten ausspricht, pflegen, in uns selbst und in anderen. Wer diese Gesinnung hegen will, muss jedoch reinen Herzen sein; denn sie muss sich als Ausfluss der Liebe und nicht des Hasses gegen die Reichen oder der Selbstsucht kundthun. Darin besteht der Unterschied zwischen Franziskus und seinen Genossen und den Männern der Gironde und des Berges, Urheber der Greuel während der grossen französischen Revolution, und ihren Nachfolgern auch in unseren Tagen.

F. P. K.

Volksküchen.

MIT einem Kostenaufwand von einer Million Franken ist in der Stadt Zürich eine Volksküche errichtet worden, die ihresgleichen in unserem Lande nicht hat. Zweck dieser und anderer Volksküchen der Schweiz ist es, Angehörigen der wirtschaftlich schwachen Volksschicht eine zweckmässige Ernährung zuzuführen.

In Zürich wurde die erste sog. „Volkspeisung“ im Jahre 1860 beobachtet; 1879 wurde eine Volksküche ins Leben gerufen. Die Schülerspeisung wurde 1898 eingeführt und zwei Jahre darauf beschloss die Centralschulpflege, die bis dann übliche Verabreichung von Schülersuppen in einzelnen Quartieren, auf weitere Stadtkreise auszudehnen. Im Jahre 1904 wurden in verschiedenen Schulhäusern Küchen errichtet und von diesen aus mittels Handwagen

oder Pferdefuhrwerk Suppe in die Speiselokale anderer Schulhäuser spedierte. 1914, als der Krieg ausbrach, wurden in allen Quartieren Volksküchen eröffnet. In den folgenden Jahren nahm die Besucherzahl ständig zu. Die Handwagen zum Transport der Speisen mussten durch Lastwagen, die Transportgefässe durch sog. „Termophore“, welche die Speisen mehrere Stunden warm halten können, ersetzt werden. Zur Zeit werden täglich bis 1000 Schüler und 1200 Erwachsenen verpflegt und zwar werden nur Mittagessen verabreicht.

Ueber den Zweck dieser öffentlichen Garküchen sagt die bei Anlass der Fertigstellung des Zürcher Neubaus veröffentlichte Schrift: „Sollen die Volksküchen voll und ganz ihren Zweck erfüllen, so dürfen sie nur gegen Bezahlung Speisen abgeben, aber grundsätzlich nichts verschenken, um nicht in den Ruf eines Almoseninstituts zu kommen. Sonst werden sich jene Kreise der Arbeiterschaft davon fern halten, denen man helfen will und muss. Die Besucher dürfen höchstens das Gefühl haben, dass ihnen durch die Abgabe der Speisen zu Selbstkostenpreisen hier eine wirtschaftliche Mithilfe zuteil wird.“

Zum Schluss sei noch auf einen Umstand hingewiesen, der uns zu denken geben sollte. Man ist in unserem Lande nur zu oft geneigt, wohlthätige Unternehmen in alten und selbst baufälligen Gebäuden unterzubringen. Als wollte man sagen: „Die Armen sind's ja doch nicht besser gewohnt.“ In Zürich dagegen stellt man einen Neubau her, der selbst mit amerikanischem Masse gemessen teuer zu stehen kam.

Der hl. Bonifatius im Urwald.

DIE von dem Oblatenpater Joh. Schultz — einem geborenen Elsässer — betreute St. Bonifatius Gemeinde — man muss sie in der Wildnis Saskatchewan suchen — gelangte nun zu einer Statue ihres Kirchenpatrons. Der betf. Missionar schrieb uns darüber folgendes:

„Es ist Sonntag; wir hatten Hochamt mit Weihe einer Statue des hl. Bonifatius. Sie wurde von einem Freunde im Süden für den Kirchturm gestiftet. Zwei grosse Baumstämme zogen wir in den Turm, um sie zum hinaufziehen der Statue zu benutzen. Als wir mit der Arbeit fertig waren, sagte einer der am Werke beteiligten Männer: 'Wir könnten die Baumstämme oben lassen, um die Glocke daran heraufzuziehen.' Ich erklärte darauf: 'Bis dahin wird es noch lange Weile haben'. Schliesslich liess ich die Leute dann gewähren.“

Pater Schultz hegt nämlich im Stillen eine grosse Hoffnung. Er schreibt darüber:

„Wenn Sie auf der Generalversammlung zu New Ulm Ihren Bericht vorgelesen und in meinem und der Gemeinde Namen gedankt haben werden für alles, was der C. V. uns schon geschenkt hat, dann, so möchte ich Sie bitten, fragen Sie doch an, ob nicht ein Priester in irgendeinem Schuppen eine alte Glocke stehen hat, für die er keine Verwendung besitzt. Es wäre doch Schade, wenn Kanonen daraus gegossen werden sollten; wir hören schon mehr als genug Schauergeräusche. Statt in den Krieg sollte man wieder in die Kirche gehen.“

Der Geist des Unglaubens und der Aufruhr kommt heute auch in der Wildnis zur Geltung. Als die deutschen Emigranten in früheren Zeiten in grosser Zahl in unser Land kamen, da hatten sie im Urwald und auf der Prairie nichts zu fürchten von den Angriffen ihrer gottesläugnerischen Landsleute. Die blieben in den Städten, wo es Wirtshäuser gab, die ihnen als Klubs dienten, in denen sie auf die Religion, die Kirchen und die Geistlichen schimpften. Auch das ist nun anders geworden.

Rheinische Franziskaner in China.

OBGLEICH die deutschen Missionare in China aus ihrer Heimat keine Hilfe erwarten dürfen zu gegenwärtiger Zeit, ist den Franziskanern der rheinischen Provinz in Shantung ein neues Feld der Tätigkeit zugewiesen worden. Einer der Missionare schreibt uns darüber:

„Mir ist nun die Order unseres Apostol. Delegaten, Excellenz Erzbischof Zanin, zugegangen, der von chinesischen Priestern verwalteten Nachbarmission Lintsing Hilfe zu bringen und fünf Kreise (counties) dieser Mission gleichsam als eigenes Missionsfeld zu übernehmen. Mit mir werden sechs Priester in dieses neue Gebiet übersiedeln, dessen Centrum die Stadt Tungchang ist, worin sich gegen 200 Altchristen befinden. In den fünf counties gibt es etwa 3500 Getaufte, die jedoch aus mancherlei Gründen recht vernachlässigt worden sind; es fehlen viele Gebetshäuser, nirgends arbeitet ein Katechist und die meisten Kinder wachsen ohne Schulunterricht heran. Dazu sind grosse Teile der fünf counties durch die letzte Ueberschwemmung stark mitgenommen worden, sodass die Not des armen Landvolks vielfach ungeheuer ist.“

Der getreue Missionar ist ein wahrer Soldat Christi; er übernimmt die ihm gestellte Aufgabe, weil er bereit ist, dem Winke der Vorsehung zu gehorchen. Der betf. Missionsobere schreibt uns sodann noch:

„Obgleich wir selber in grössten Schwierigkeiten leben und die Gefahren bei der gegenwärtigen unruhigen Lage nicht gering sind, haben wir dennoch im Vertrauen auf Gott und die treue Mithilfe unserer amerikanischen katholischen Freunde die schwere Bürde auf uns genommen. In nicht allzu ferner Zeit wird dieses Gebiet mit noch einigen anderen counties der Tsinan-Mission wohl unserer rheinischen Franziskanerprovinz als eigenes und ganz selbstständiges Gebiet übertragen werden. Durch Uebernahme genannter fünf Kreise haben wir den Anfang gemacht.“

Der aus Tirol stammende Missionar P. Gilbert Reiter, ein Franziskaner, schrieb uns unlängst:

„Am vergangenen Freitag hielt ich in der neuen Kapelle in Shin-pure, die ich mit der kräftigen Hilfe Ihres werten Vereines bauen konnte, zum ersten mal feierlichen Gottesdienst und ich las die hl. Messe für Sie, für alle Wohltäter Ihres Vereins.“

„Die neue Gabe, die ich nun von Ihnen erhalten habe, möchte ich zu einem Kapellenbau in Sihntsanpu, zwei Stunden von hier (d. h. Hunan) entfernt, verwenden. Das Grundstück, worauf die Kapelle errichtet werden soll, habe ich bereits erworben und hoffe ich bis Neujahr den Bau vollenden zu können!“

In manchen Gegenden Chinas herrschen unzweifelhaft entsetzliche Zustände. So schreibt

uns ein erfahrener, dem Franziskanerorden angehörender Missionar aus Schantung:

„Hier sieht es mehr als trostlos aus zu gegenwärtiger Zeit. Erstmal rein garnichts geerntet und auch für den Herbst hat man bisher noch nicht säen können der siebenmonatlichen Dürre wegen. Und dann der Kommunismus hier! Alles kommunistische Militär hat sich in diese Gegend geflüchtet und drangsaliert die arme Bevölkerung in einer Weise, die zum Himmel um Rache schreit. Mit Gewalt soll die friedliche Bevölkerung dem Kommunismus in die Arme getrieben werden, und dies ist zum Teil bereits gelungen. Wehe uns und der katholischen Kirche, wenn Gott nicht bald energisch eingreift und uns eine Regierung hierher schickt, die dem Kommunismus das Handwerk legt. Beten wir um Frieden und um Demütigung des schlimmsten Feindes der katholischen Kirche, des Kommunismus!“

Was noch werden mag ist gar nicht vorausszusehen.

Von unsern Russländern in Brasilien.

SEIT langem war keine Nachricht von den Kolonisten, deren Niederlassung in Brasilien der C. V. seinerzeit ermöglichte, bei uns eingetroffen. Endlich empfangen wir ein Schreiben des hochw. P. Antonio Revering, M.S.F., aus Sao Carlos, in dem er uns schreibt:

„Vorige Woche war ich in der Russenkolonie Aguihas bei Hrn. Keller. Ich hatte dort feierliche Kinderkommunion. Es geht so leidlich. Die armen Leute haben zuviel unter dem Kommunismus gelitten. Augenblicklich sind sie an der Arbeit, eine Holzkapelle zu errichten. Sie haben dabei Unglück gehabt; kaum hatten sie den Bau aufgerichtet, als ein starker Sturm einsetzte, so dass alles wieder am Boden lag. Dabei wurde ein Teil des Baumaterials vernichtet. Nun haben sie wieder von neuem angefangen zu bauen. Hoffentlich gelingt ihnen das Werk diesmal.“

Aus der Bücherwelt.

Camenzind, Josef Maria. Ein Stubenhocker fährt nach Asien. Erlebtes und Erlauschtes auf einer Reise in den Fernen Osten. Freiburg u. St. Louis, Verlag Herder. 565 S. geb. \$2.60.

EINST war unser Land für viele tausend europamüde Menschen „die Neue Welt.“ Nun ist es dies nicht mehr. In Asien aber ist eine andere Neue Welt aufgegangen, sie heisst Mandschurei. Dorthin wandern Chinesen aus dem Reiche der Mitte und ausserdem ungezählte Scharen von Koreanern nebst Japanern, den eigentlichen Herren im Lande. Die Zukunft Europas und auch die unsres Landes wird von diesen und anderen Vorgängen in jenen Gegenden der Welt nicht unberührt bleiben. Sowohl der Geschichtsfreund als auch der Beobachter der Weltpolitik wird sich daher unterrichten wollen über die Entwicklung der Dinge in jener uns fremden Welt.

Da sei nun als Lektüre für Herbst und Winter das köstliche Buch des Schweizers Camenzind, „Ein Stubenhocker fährt nach Asien“, empfohlen. Der Verfasser ist Priester und Ordensmann; durch Russland geht die Reise bis in die Mandschurei, wo dann die Ordensgenossen in ihren fernen Missionen besucht werden. Was Camenzind findet, ist ein „wilder

ferner Osten,“ das mongolische Abbild unsres amerikanischen fernen Westens von ehemals. Eingeborene und Einwanderer, Landleute und Räuber, eben gegründete Städte und Dörfer, trostlose Ebenen, reissende Flüsse geben ein Bild von unvergleichlicher Lebensfülle. Camenzind ist ein Erzähler, dessen goldener Humor die Schilderungen dessen, was seine klugen Augen beobachteten, durchflutet und erwärmt. Tragisches und Besinnliches steht da nebeneinander; alles in allem eine Lektüre, die sich nicht nur als angenehmer Zeitvertreib erweisen wird, sondern auch den Blick für die Weltgeschehnisse im fernen Osten, für die an das neue Weltmeer, den Stillen Ozean, stossende „Neue Welt,“ erweitern wird. Zudem ist das Buch erstaunlich billig.

F. P. K.

Willibrord Verkade, O.S.B., Das Neue Gertrudsbuch. Enthaltend St. Gertruds „Geistliche Uebungen“ und Auszüge samt Gebeten aus dem „Gesandten der göttlichen Liebe“. Herder, Freiburg (St. Louis) 1936. XII und 188 Seiten. Preis 90 cents.

Die hl. Gertrud, von der Nachwelt die Grosse genannt, ist zu allen Zeiten gefeiert worden als eine begnadete Mystikerin. Sie war eine grosse Frau, die lieben konnte und darum beten, mit einer Glut und Innigkeit, die uns Menschen des 20. Jahrhunderts hin und wieder staunen macht. Menschen, die beten können, sind in innerster Seele glücklich, ganz gleich, was immer sie befällt. Und darum bewundern wir, ja sind wir geneigt, Menschen zu beneiden, die betend das Leben und ihr Schicksal meistern. Gertrud war eine solche Beterin, zugleich aber auch eine erfahrene Lehrerin in der göttlichen Kunst des Betens, wie ihre vielen Schriften zeigen. Die „Geistlichen Uebungen“, die im vorliegenden Büchlein in neuer, meisterhafter Uebersetzung geboten werden, wurden von ihr verfasst, um andere, Mitschwestern und Schülerinnen, in den Geist des wahren Gebetes einzuführen. Doch sind die Schriften und Gebete der Heiligen keineswegs nur für Ordensfrauen geeignet, sondern sie können vielen andern, auch Laien, praktische Anregungen und Hilfe zum Betrachten und Beten geben. Der selige Pater Faber, S.J., selbst ein Meister des Gebetes, bekennt nach der Lektüre von Gertruds Schriften, dass sie ihm eine „grosse Hilfe“ waren. Der zweite, kürzere Teil des Buches bringt Auszüge aus dem „Gesandten der göttlichen Liebe“. Hier wird eine gute Auswahl von gebräuchlichen, täglichen Gebeten der hl. Gertrud geboten, die besonders gern gelesen und gebetet werden dürften.

Zur Einleitung des vornehm ausgestatteten Buches schreibt P. Verkade ein Vorwort, in dem er einen kurzen Lebensabriss der Heiligen gibt und dann besonders die ihr eigentümliche Gebetsmystik schildert. Eine Bemerkung aus diesem Vorwort ist für die Benützung der Betrachtungen und Gebete sicher zu beachten, dass nämlich nicht alle Uebungen „für den täg-